The Priest

Edited By Priests For Priests

ovember, 1957

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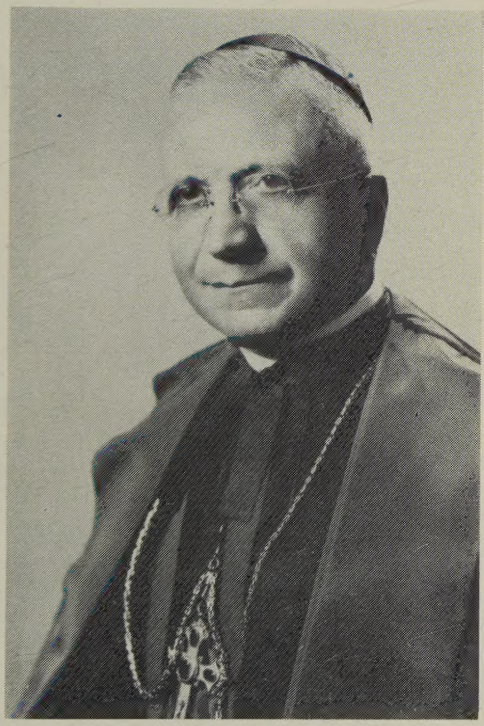
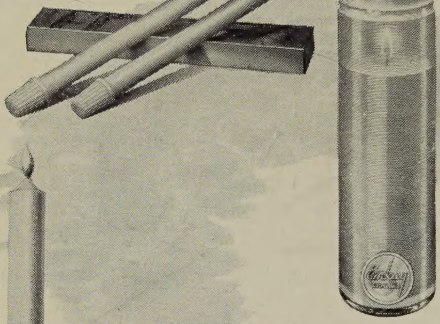
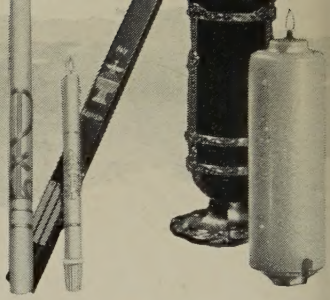
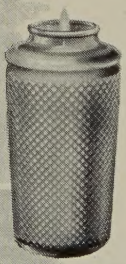


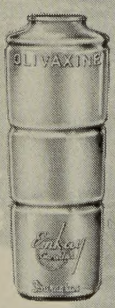
His Excellency,
THE APOSTOLIC DELEGATE

(See pp. 853 ff.)









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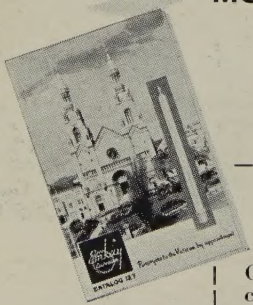

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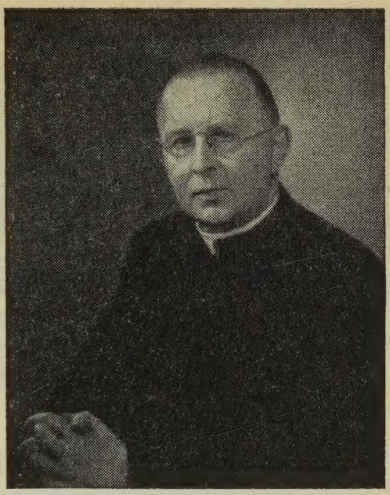

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Did You Know?

U.S. District Court Judge Ronald Norwood Davies, who has received nationwide attention because of his order to the Little Rock, Ark., school board to "proceed forthwith with integration," is a Catholic.

NC-News reports that Judge Davies, 52 years of age, was born in Crookston, Minn.; attended Catholic grade schools in Great Falls, Mont., and Fargo, N. Dak.; Central High School in Fargo, the University of North Dakota at Grand Forks, N. Dak., and the law school of Georgetown University, Washington, D.C. He was graduated from Georgetown in 1930.

While a student at the University of North Dakota, Judge Davies was active in Catholic student affairs and served as president of the Newman Club.

Judge Davies practiced law in Grand Forks, N. Dak., was a municipal court judge, and served in the army, rising to the rank of lieutenant colonel, before being named to the federal bench by President Eisenhower in 1955. He was named to the bench for the District of North Dakota and established a name for clearing up crowded dockets before being sent to Arkansas to help with a court backlog there.

PICTURES & PRINTS

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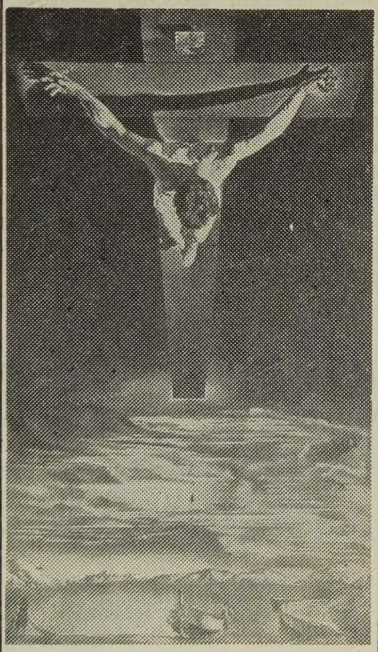

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The Judge makes his home in Fargo, N. Dak., where he is a member of St. Anthony of Padua parish. His wife, the former Mildred Doran, attended Catholic grade and high schools and the Sisters of St. Joseph School of Nursing in Fargo. The Davies have five children, all of whom are being educated in Catholic schools. The Judge has long been active in the affairs of his parish; is a member of the Holy Name Society, and served two terms as Grand Knight of the K. of C. council in Grand Forks.

Need Nuns?

IT is quite apparent that one of the greatest needs of the Church in the United States today is a great increase in religious vocations to the convent. The following little story which Father Donald MacKinnon sends us may suggest an answer. In any case, we found it interesting for its own sake. The only catch is that you would probably have to be another Fr. Gillet! For the rest of us, it is far easier to encourage vocations in our parishes to the already established orders. . .

"Looking more like a river-boat gambler than an immigrant priest, 39-year-old Father Louis Gillet paced up and down in his rectory in Monroe, Michigan, one dusty morning in mid-1844. He had just returned from Baltimore, disappointed. There weren't any teaching sisters to be obtained anywhere for his struggling young parish.

"Heartbroken, he knelt before

THE PRIEST NOVEMBER, 1957 VOL. 13, NO. 11

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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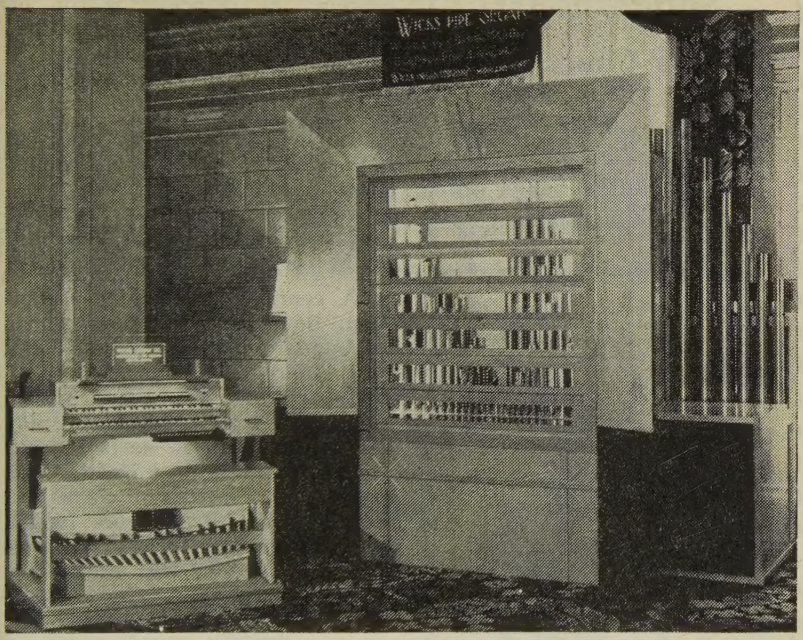

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a picture of the Immaculate Conception, the principal patron of his Redemptorist Congregation. 'Mother,' he whispered, 'if I can't find a religious community for my parish, I'll found one.'

"He did, for one year later, on November 10, 1845, three young American women grouped themselves together to form the Congregation of the Sisters, Servants of the Immaculate Heart of Mary.

"A century has passed since then. But the Sisterhood which an immigrant priest founded because there was no other way to get Sisters, has grown into one of the most important teaching orders in the U.S. It staffs foreign missions in South America and India. As a matter of fact, the total number of students taught by I.H.M. Sisters today, is fifteen times the size of the whole city of Monroe, Michigan in 1845."

Readmitting Ex-Seminarians

WE read that the Holy See has instructed all Bishops to refrain, as a general rule, from readmitting into seminaries those who left of their own accord or who were expelled.

Issued by the Sacred Congregation of Seminaries and Universities, the decree says, however, that if after prudent reflection a Bishop decides to readmit a student into a seminary, he must petition the Congregation to this effect so that the fitness of the

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City of Springfield, Ill.—High Schools	$1,800,000	$ 1,950,000
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Clinton, Iowa—Sacred Heart Church	$ 75,000	$ 101,000
Ft. Covington, N.Y.—St. Mary's Church	$ 60,000	$ 66,920**
Kansas City, Kan.— Blessed Sacrament Church	$ 225,000	$ 260,000**
Massena, N.Y.—St. Joseph's Church	$ 50,000	$ 107,651
Mission, Texas—Church of St. Paul	$ 65,000	$ 100,227
Plainview, Minn.—St. Joachim's Church	$ 85,000	$ 93,905
Portsmouth, Va.—Church of St. Therese	$ 85,000	$ 98,858
San Antonio, Texas— Holy Rosary Church	$ 150,000	$ 235,000
Taylorville, Ill.— St. Mary's Church	$ 150,000	$ 180,200
Tinley Park, Ill.—St. George Church	$ 200,000	$ 203,606
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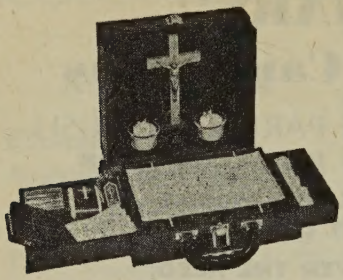

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candidate for priesthood can be better established.

But the Congregation says that existing regulations found in the Code — under Canon 1363, Paragraph 3 — still remain in force. The paragraph stresses the care a Bishop must exercise before admitting students who have been discharged from another seminary.

The decree, published in the AAS, is dated July 12, 1957 and is signed by Cardinal Pizzardo and Archbishop Confalonieri, prefect and secretary of the Congregation respectively.

Apologia

IN the October issue of THE PRIEST a typographical error appeared in the headline of the advertisement of Lawson Associates. The inference caused by this error was that Lawson Associates stated it had been able to *quadruple* the offertory income in Our Lady of Lourdes Church, Minneapolis, Minn. This was not the case. The campaign actually did increase offertory giving by more than twice — from $13,000 in 1956 to a present rate of $32,000.

Lawson Associates submitted corrected copy. However, the necessity and resulting pressure of an earlier pressrun caused the uncorrected headline to be printed before the error was noticed.

The Advertising Department of THE PRIEST regrets this deeply and begs the understanding of Father Chouinard, Lawson Associates and our readers.

AND GOOD TIMES WERE HAD BY ALL

PERSONAL INCOME AT NEW 1957 HIGH

One Billion Dollars Over July Figures

SPECIAL

Washington D.C., October 1 — Personal income continued on the upgrade in August, setting a pace more than $1,000,000,000 above the July high, the U.S. Department of Commerce has announced.

Most of the seasonally-adjusted increase came about because of higher wages in sales and service industries. Personal income figures, according to the Department, include wages and salaries plus other sources of individual income, such as dividends and interest.

This year's climb in income has been about four per cent since December, 1956, only one per cent less than the rate of increase during last year. Manufacturing payrolls remained unchanged for August.

Non-farm owners' income was not the only group showing an increase in personal income during August, for farm proprietor's also reported higher earnings due largely to higher livestock prices.

Employees in sales industries netted a $500,000,000 increase in August, with service firms paying their personnel $200,000,000 more in August than in July. Non-farm proprietors showed a gain of $400,000,000 in August, and farm owners' gains in that month were $300,000,000.

The state of the nation's economy always is a subject for general debate and discussion. Without doubt we today are in an expanding economy. Without doubt this is the best time to undertake capital fund raising campaigns. Corporate income and Gross National Product continue to climb. But Personal Income—the income of the people of your parish—is the important thing in your consideration of the economy as it relates to your parish needs.

The news story reprinted here tells you the simple truth that in August more people had more money to give to good causes than at any time in the history of the nation.

Don't let anyone tell you this is not a good time to raise funds. It happens to be the best time in experience.

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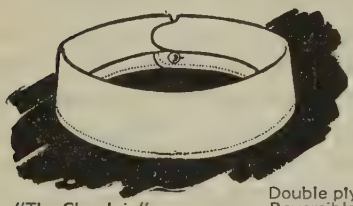

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For Your Information

ACCORDING to NC-News, the British press has given considerable play to the story of a Benedictine monk, Father Emanuel Amand de Mendieta, who has left the Church and is now studying for the Anglican ministry. Following are the essential facts in the case:

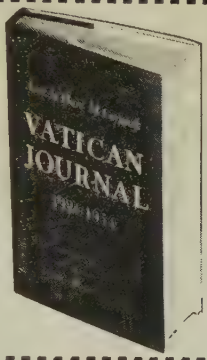
A former Benedictine monk and Church history scholar, Father Amand de Mendieta, 49, is studying for the Anglican ministry at St. Augustine's College, Cambridge.

The man, who for 31 years was attached to Maredsous Abbey in Belgium, broke with the Church in the summer of 1956. Having completed nearly two years of study at Dumbarton Oaks Research Library and Collection of Early Christian and Byzantine Art, operated in Washington, D. C., by the trustees of Harvard University, Father de Mendieta decided he could not return to his former life.

Father de Mendieta was 17 when he entered the monastery. He took his doctorate in philosophy and letters at the Catholic University of Louvain. Later, he traveled in Greece, Italy and the United States.

Since his break with the Church, he has gone through a civil and Anglican marriage ceremony with a young French girl in London. Among the priest's stated reasons for leaving the Church were objections to the Catholic doctrine of papal supremacy and infallibility on matters of faith and morals. He said: "I do not want

Anne O'Hare McCormick,
one of America's best-known reporters, presents an intriguing, authoritative account of Papal prestige and influence during the reigns of Benedict XV, Pius XI, and Pius XII.



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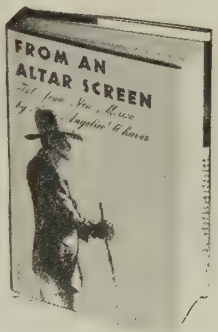

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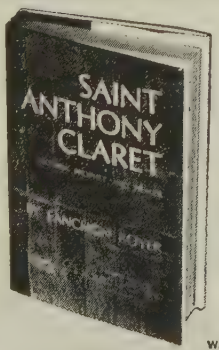

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Father de Mendieta was considered an authoritative scholar on the Greek Fathers of the Church, especially on St. Basil the Great.

Golden A-Bomb

THE tremendous destructive potential of Russia, something only a few American politicians can ignore (and even then with increasing difficulty after the recent Middle East maneuvers) may be represented graphically in many different ways and to us priests in quite alien categories.

Business Week calls attention to one of the better known but certainly effective techniques for demoralizing a target nation. Commenting on the $5-7 billion gold hoard Russia has accumulated (the largest outside Fort Knox) B. W. notes that Russia could conceivably buy huge quantities of French francs, in turn dump them on the world at a discount, and thus wreck France's managed economy, apparently already in serious difficulties.

One can allege against this possibility that Russian economists have always tended to hoard gold — this is classical Russian economics — that it would be a startling about-face for her to dump gold in the West, etc.

We are, however, talking only

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* * *

Northeast Airlines has announced that it will grant a 50% discount on passenger fares to the clergy traveling in the United States, effective Sept. 15 last. The reduced rates will also apply to clergymen going to Canada, provided the Canadian Air Transport Board approves the discount.

Northeast is the largest line so far to grant reduced clergy fares since Congress passed a law last year authorizing airlines to do this. Other companies offering the clergy discount include Central Airlines of Washington, Bonanza Airlines of Las Vegas, Nev., and Cordova Airlines of Anchorage, Alaska.

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* * *

In the September issue we recommended a card setting forth a Dialogue Mass with four hymns. We failed to give the address of the publisher: The World Library of Sacred Music, 1846 Westwood Ave., Cincinnati 14, Ohio.

* * *

Bishop Pursley of Fort Wayne raised an interesting point when he advised Catholics to confine parish fund-raising events to weekdays.

In a statement supporting a local campaign to stop Sunday shopping, he noted that parish affairs are not "big business," but said that "if they are held on Sundays, they leave us open to criticism."

He pointed out that "to be sincere in our motives and consistent in our practice, we must confine our own Sunday activities to religious worship, charitable works, and wholesome family recreation."

* * *

Cardinal Tisserant, Dean of the Sacred College, Secretary of the Sacred Congregation of the Eastern Church, and a golden jubilarian last August, says his rosary on succeeding days in Latin, Italian, French, English, German, Persian, Russian, Hebrew, Arabic, Syrian, Assyrian and Ethiopian.

(Continued on page 914)

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THE PRIEST

THE PRIEST NOVEMBER, 1957 VOL. 13, NO. 11

Editorial Comment

Latin – Fact Versus Fiction

AS is often the case, it is very difficult for disputants to stick to the precise point. For that matter we do not see any real reason for dispute in this particular question save for the fact that those engaged in the dispute have not stuck to the point.

We are concerned here with the question of the vernacular in the liturgy. THE PRIEST has consistently espoused the vernacular movement over the years. Rome has clarified tangled issues and offered paternal encouragement in the interest of the salvation of souls.

But, as we have stated on several different occasions, we are more than a little concerned lest Rome's generous concessions to and measured advocacy of the vernacular movement be in considerable danger of misunderstanding. No one, to our knowledge, has yet abrogated the rights and privileges of Latin in the Latin church. So far as we can find out, whatever the implications of the vernacular in the liturgy, Latin is no less respected and respectable or useful, or necessary. The case for Latin, to put it baldly, is not at all the case for the vernacular — and vice versa. Yet it seems to us that some priests, and more seminarians, have made a fairly subtle mistake: they confuse the altogether legitimate and worthy cause of the vernacular movement with something quite different, the absolute necessity of a working knowledge of Latin on the part of the individual priest.

The Delegate Speaks

Hence it was with great interest, sympathy, and even joy that we read the authoritative pronouncement of the official representative of the Holy Father in the United States, His Excellency, Archbishop Cicognani, Apostolic Delegate. His Excellency seized upon the occasion of the dedication of Sacred Heart Seminary at Oneida (in the Diocese of Green Bay) to set forth the official attitude of the Church today.

Running the risk of doing

less than justice to his detailed and carefully worded address, we will content ourselves with generous quotations that regard the problem of the priest himself, and, above all, the seminarian to whom it is important to form sound and correct notions. "Sentire cum ecclesia."

To one who is at all aware of the function of Latin in our Church, the proposition that it is a dead language becomes simpy absurd. We are not about to deny that there are those who mistakenly seek to hound it to death but, to borrow Dryden's terms, "oft doomed to death" it is "fated not to die." As His Excellency put it, "Never has it been heard, in the Latin Church or elsewhere, that it is dead." One can easily understand that Latin today no longer enjoys the "position and popularity and prestige" it has enjoyed in the past. There are sound pedagogical reasons for this change in attitude. But the important historical fact is that since the middle of the second century Latin has not only become an integral part of our Church but that "the Church communicated her vitality to the Latin language and thus secured its perpetuity."

We fail to see how anyone can deny that, thanks to that same Church, Latin is today a living language, for the Church has not only preserved it but infused vitality into it century after century. While we no longer have the language of Cicero, it is not going too far to say that for our sacred purposes we do not want the language of Cicero. It is the glory of Cicero to whom philosophy willingly acknowledges its debt that he served adequately as a translator and continuator of Greek thought. In a somewhat parallel way, though on the lofty level of Revealed Truth, the Church has taken his language and reformed it to her own sacred uses. She has devised a wonderful new instrument of her own through the centuries to express her mind, to propagate her doctrines, and to defend her philosophy against the heresies that spring from loose and inexact thinking.

This is the language, as His Excellency notes, of the Holy Scriptures; of the Fathers of the Church, "the eloquent Ambrose, strong Jerome, ardent Leo the Great, lofty Augustine, sweet and gracious Bernard, seraphic Bonaventure." It has been hammered out on the forge of centuries of subtle and often anguished thought. It echoes the inspirations of the Holy Ghost.

Canonized Expression

Lest one think we exaggerate, we confess that Greek might have served as well, or, so far as we know, Aramaic; but the historical fact is that it was Latin which was, surely

providentially, selected as the medium. "The works of the Doctors of the Church of the twelfth and fifteenth centuries, as the Summa Theologica of Thomas Aquinas, the works of St. Albert the Great and of St. Bonaventure and of the famous universities, the Corpus Juris Canonici (Decretum Gratiani and Decretals), later on, the Theologica Moralis of St. Alphonsus de Liguori and others are numbered among them. Many of the expressions found in these works have been canonized, as it were, in the acts of the Holy See and in Councils."

As we read the realistic remarks of His Excellency, it grew on us more and more how overwhelming is the case for Latin so far as the priest and seminarian are concerned. We found it difficult to conceive of an efficient ministry apart from a knowledge at least of its fundamentals. Even today the great decisions of the living Magisterium are expressed in Latin — say, the recent dogmatic definition of the Assumption; the official decisions or Acta of the Holy Father, as well as the Acta of the Roman Curia, as bulls, encyclicals, rescripts and letters to Bishops and princes. Often it is necessary to consult these documents in the original for the correct interpretation of historical facts, or of certain rights, privileges, duties, and so on.

Or, to borrow three more examples, can one imagine the priest not knowing the "Pange lingua," the "Dies irae," or the "Stabat mater"?

To his own carefully reasoned account of the matter, the Apostolic Delegate, as he could not fail to do, added the argument from authority: "The Supreme Pontiffs have insisted on recommending the study of Latin, and so have the Bishops of the Latin Church throughout the world. In the past there has been a firm conviction that Latin stood at the center, as a foundation, of a superior and complete education. Its nobility and structure and cultural characteristics induce students to meditate and reflect and thus inculcate good taste in literary form and thought."

Inexcusable Ignorance

Thus it is that Pope Pius XII (whom we quoted in THE PRIEST, October, 1956, page 801) did not hesitate to admonish a delegation of Carmelites: "We regret that the Latin language, glory of the priesthood, now has its devotees growing more faint-hearted and fewer in number. How can sufficient praise be given this majestic language, the royal speech as it is called by the Greeks, for it does not merely express the truth but casts it into beautiful and lasting form. It shines forth with singular dignity in decrees and counsels; it enjoys the honor of liturgical use in the Latin

Church; it is, too, a bond of great price to the universal Church. There should be no priest who does not know how to read and speak it easily and readily. May there also arise in your midst a great many who are able to write Latin in a concise and polished manner! The Latin language, as well as the Greek, in which so many of our ecclesiastical writings have been composed from the first ages of Christianity, is a treasure-house of incomparable excellence. We must realize that the minister of the sacred rites who is unfamiliar with Latin suffers from a sorry lack of precision in thought and expression."

It is with some misgivings and even regret that we offer a translated version of the words of the Holy Father. Truth to tell, not all of our readers would (or could) struggle through the original—"Proh dolor, latina lingua, gloria sacerdotum, nunc languidiores usque et pauciores habet cultores!"

What a pity to lose this ready-made common tongue precisely in an age in which the world seems to be so well aware of the necessity of international communication. As His Excellency shrewdly observed, Volapuk and Esperanto have been devised to meet that pressing need. What chance they have of success we know not. "A language springs not so much from artificial effort as it does from nature." Yet the truly international language is already at hand; it has proved its efficacy; shall it go without regard? "We consider it an obvious conclusion that we should insist on maintaining its universality among our Catholic clergy." So does the code of Canon Law.

As for preparatory seminaries, the law is crystal clear: "Linguas praesertim latinam et patriam alumni accurate addiscant" (Canon 1364). Latin is equated with a knowledge of one's own mother tongue. The implication is obvious that those who enter the major seminary insufficiently instructed in Latin shall make up that deficiency. Nor is this a light and casual obligation that may be wished away.

Difficulties, Not Doubts

We willingly concede that there are numerous difficulties at least in the United States where many fine candidates seek entrance to the seminary, victims of inadequate preparation both in Latin and English. After twenty-one years in teaching and seminary work we are hardly about to question that. These young men "merit special consideration and assistance." Their presence, we think, often taxes the facilities of the modern seminary but there is no solution possible along the lines of evasion. The problem must be faced without equivocation by both the student and the institution.

The student is usually the weak link in this chain. He is not infrequently unwilling to make the sacrifice when he has specious reasons to think it unnecessary. He grabs at straws: the day of the vernacular is not far off; he will soon recite his prayers in English; he doesn't want to be a theologian or a classicist or a Canon lawyer . . .

But, we adjure him, listen to these words of authority and then let him honestly examine his conscience: "He who aspires to the priesthood should certainly be willing and even anxious to make the intellectual sacrifice and effort needed to acquire a proficiency in Latin. Such sacrifice and self-discipline will not only assist in the seminarian's moral development, but will help substantially in acquiring the knowledge that we need to save souls and promote the work of the Church. Our very title as priests of the Latin Church demands such a knowledge and those whom we serve have a right to expect it."—G.J.G.

The Ghost They Didn't See

ST. JOHN BOSCO (1815-88) made a pact with his friend and fellow student Comollo that whoever died first would try to communicate to the other the state of his own soul. Comollo died on April 2, 1839, and on the night of April 3, after the funeral, twenty-three-year-old John sat waiting on his bed in a dormitory containing twenty other seminarians.

So begins one of the most famous of modern ghost stories. "Midnight struck," as Bosco himself later told it, "and I then heard a dull, rolling sound from the end of the passage . . . While the noise came nearer the dormitory, the walls, ceiling and floor of the passage re-echoed and trembled behind it . . .

"The students in the dormitory awoke, but none of them spoke . . . Then the door opened violently of its own accord without anybody seeing anything except a dim light of changing colour that seemed to control the sound . . . Then a voice was clearly heard, 'Bosco, Bosco, Bosco, I am saved' . . . The seminarists leapt out of bed and fled without knowing where to go . . . All had heard the noise and some of them the voice without gathering the meaning of the words."

The Requiem Offertory: An Enigma

Can you explain it?

J. B. O'Connell

THE theological-liturgical conundrum about the meaning of the Offertory antiphon of the Requiem Mass is a classic of long standing. Since early in the seventeenth century a host of theologians and liturgists have striven to solve it. Among the former have been Benedict XIV, Suarez, Bellarmine, Franzelin, Pesch, Billot, Lépicier, and Michael; among the latter occur such great names as Gavanti, Merati, Cavalieri, Cabrol, Piacenza, Gihr, Schuster, Parsch, Eisenhofer.

Many theories have been put forward, some of them a little fanciful, a sure index of the difficulty of the text. The problem is that the Offertory is, apparently, a prayer for the damned, which would run counter to the teaching of the Church that their fate is unchangeable and irremediable. Indeed, another cognate difficulty runs through the entire exequial rite. Several texts seem to imply that the fate of a soul is not fixed immediately after death and can still be influenced by the mediation of the Church.

Thus in the Tract of the Requiem Mass we pray that "the souls of all the faithful departed . . . may be enabled to escape avenging judgment"; in *Dies irae* and *Non intres* of the Absolution for the dead it is presumed that the soul is not yet judged; in the versicle and response *A porta inferi, Erue* . . . the Church prays that the soul be saved "from the power of hell"; in the collect *Deus cui proprium*—the prayer both of the burial Mass and of the Absolution—we pray God not to "deliver the soul into the enemy's hands or put him out of mind for ever"; and beg that he will "not undergo the pains of hell."

Indeed, the enigma of the Offertory was referred to at the Council of Trent. In the first elenchus[1] concerning "Abuses qui circa venerandum Missae sacrificium evenire solent" is said: "Item in offertorio pro defunctis consideranda sunt quaedam verba, quae ad inferum damnatorum pertinere videntur."

The Text Examined

The text of the Offertory antiphon first occurs, as far as we now know, in a MS. of the ninth century. Its elements are found in texts of the eighth, ninth, and tenth century. In its earlier recensions—e.g., in the texts of the tenth and eleventh centuries — it keeps the

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Father O'Connell writes from Wales.

1 Cap. De Missa, n.6.

older form of an Offertory, having several extra verses (our present version keeps only one, *Hostias et preces*), with the repetition of *Quam olim.* The longer form of the Offertory antiphon was in use when it accompanied the Offertory procession of those bearing gifts to the altar. It was abbreviated when this procession was abandoned about the twelfth century.[2]

Our present text is not corrupt; the MS. variants of it are but slight and do not change its meaning in the least. It has the form of a prayer, the second part (*Hostias et preces*) strongly resembling a Secret, and is quite unlike nearly all other Offertory antiphons in the Missal. With few exceptions these are biblical and nearly always taken from the Psalms, while the Requiem Mass one is of ecclesiastical composition, its author unknown. It is addressed, certainly in its later known forms, to the Second Person—despite the canon of the Third Council of Carthage (397) which ordered that prayers be directed to the First Person — which is a trait of the Gallican Liturgy.

Some think, because of its wording and because some of its ideas are redolent of those occurring in such texts, that the Offertory antiphon is borrowed, unchanged, from a *Commendatio animae.* If this were so, the meaning of the text would be clear—a prayer for a person not yet dead—but the enigma of its presence in the Requiem Mass would still be unexplained. This theory does not seem to be tenable for, (i) there is no textual evidence of the use of this text as a *Commendatio,* (ii) in the Requiem Mass it is very definitely and clearly used of the dead ("animas . . . defunctorum," "pro animabus, quarum *hodie* memoriam facimus").

The Text in Detail

(1) *Rex gloriae*: a phrase used in Celtic liturgies.

(2) *Libera*: while its primary meaning would be to free from, it also means to save (preserve) from[3], and this, obviously, the meaning here, since we add "de poenis inferni et de profundo lacu . . . ne absorbeat . . . ne cadant."

(3) *Omnium fidelium*: This is remarkable here — and the form remains the same in every formulary of the Mass for the dead—where we would expect "animam hujus defuncti" or "animas horum defunctorum." This latter is found in one MS.[4] and the form "omnium" may have been first used for the commemoration of all the faithful departed in Galli-

2 It was kept longer at a Mass for the dead than at other Masses.

3 And so we use it in the Litanies of the Saints, Libera nos, Domine.

4 MS. Vaticano Pal. Lat. 14 (ninth century).

can liturgies. Two MSS.[5] omit the word *omnium*.

(4) The phrases which follow—the repetition is apparently stylistic and does not express special shades of meaning—have a pagan ring about them but, in fact, awake biblical and Christian echoes also:

(i) *inferni*: recalls "descendit ad inferos" of the Apostles' and Athanasian Creeds; "ab inferis resurrectio" of the Anamnesis of the Mass;

(ii) *profundus lacus*: used in Isaias (xiv:15) for hell as the abode of Lucifer;

(iii) *os leonis*: is redolent of "Hebraic folk traditions of vast antiquity";[6] it recalls I Peter, V:8 and II Timothy, IV:17;

(iv) *tartarus*: this pagan term for the infernal regions is used by S. Peter (II Peter ii:4) for the seat of the fallen angels;

(v) *obscurum*: may well be an echo of *tenebrae exteriores* of Matthew (viii:12) and of *caligo tenebrarum* of II Peter ii:17;

(vi) *signifer S. Michael*: the idea of the Archangel Michael as a guide of the dead (*psychopompus*) is an Eastern one (*Coptic*) not a Roman notion; from the East it found its way into the Gallican liturgies, especially those in use among the Irish;

(vii) *Abraham*: as leader of the Jewish people to the Promised Land Abraham, too, in early documents dealing with the state of souls after death, is found with S. Michael as an actor in the judgment drama;

(viii) *hodie*: therefore the prayer is not deemed to be for one yet alive;

(ix) *de morte*: might mean the death of the body, or the eternal death of the soul; the latter seems to be the meaning in this context;

(x) *quam olim*: found in one prayer for the dead of the Gelasian Sacramentary,[7] which has also a mention of S. Michael.

Possible Explanations

There are two chief classes of explanation—varying in details—of the meaning of the Offertory text:

(A) the terms that seem to be used of hell must be regarded here as metaphors used of purgatory, for (a) the word *inferi* is used of limbo in the Creed; (b) early Christian writers localized purgatory as somewhere near hell, and believed that the souls there were tormented by a fire similar to that of hell, and that the devils were allowed to take part in their suffering as well as in that of the damned.

5 MS. 339 of S. Gall, ninth century; Gradual of Yrieix, eleventh century.

6 Cf. Thurston, "The Memory of our Dead," p. 13.

7 Wilson edition, pp. 297-8.

This proposed solution of this obscure text is not acceptable; the whole tenor of the prayer points clearly towards the preservation of souls from hell. To interpret it of purgatory is to do violence to the entire text and is, too obviously, an over-facile way of trying to explain a very difficult text.

(B) Another school of thought thinks that the form of the prayer is a kind of prolepsis. The Church in a dramatic gesture takes us back in thought and prayer to the moment of death before the judgment of the soul has been completed, as it does in the *Non intres* of the Absolution. In a similar manner in the *Libera* of the latter, it carries us forward to the day of general judgment (*in illa die tremenda quando caeli movendi sunt...*) as if the soul's fate was not eternally fixed until then.

This disregard of the time factor is (they argue) nothing new in the Liturgy. In the Offertory—as in the prayer of the funeral Mass — the Church speaks of the soul departing *hodie,* when the person has been dead for days; the Epiclesis in the Eastern liturgies invokes the aid of the Holy Spirit to change the bread and wine into the body and blood of Christ after this has been already done; in Advent the Liturgy carries us back to the days before the Incarnation; and in Holy Week it speaks of the Passion as if it were then occurring (e.g., in the Improperia of Good Friday).

In addition, because of the divine foreknowledge—because indeed God is outside time as we understand it — the mediation of the Church long after death has a retroactive effect and it can be, and is, accepted by God for the soul at the moment of death and before it is judged.

Concerns the Dead

This proposed explanation of the Offertory is not acceptable either. Apart from objections that can be raised about the disputed question of the retroactive effect of prayer, it is clearly opposed to the thought and language of the text which definitely speaks of (a) the dead, not the dying, (b) and of persons who are still in danger of damnation (*libera animas . . . defunctorum . . . ne absorbeat eas tartarus . . . ne cadant in obscurum*).

Both these proposed explanations do violence to the text, but their great weakness is that they neglect the historical investigation of the text: the time, the place, the circumstances of its composition—as far as we can find them—and its introduction into the liturgy of the dead. Surely along this way lies any hope we can have of finding the key to the enigma of the Requiem Mass Offertory.

The solution of the enigma that seems the most acceptable is one based on the history of the origin of the text and on the interpretation of it that is consonant with the theology of the period when it was composed.[8]

Some writers think—on not very strong grounds[9]—that the text may have been composed in Rome in the eighth century and later modified from Gallican sources; but most authorities consider that the Offertory is Gallican in origin, and more particularly Irish or at least of Irish inspiration. The internal evidence for this hypothesis is

(a) the general tenor of the text; its wealth of imagery, its repetitions, its florid style, stand out in sharp contrast with the precision, simplicity, and sobriety of texts of Roman provenance;

(b) its thought content—its primitive eschatology—is Celtic;[10]

(c) the prayer is addressed to the Second Person by name, and the title *Rex gloriae* was much used in Irish prayers;

(d) the invocation of the Archangel Michael as the special helper and conductor of disembodied spirits (*psychopompus*) is not a Roman, but an oriental and Celtic train.

There is also some external evidence in favour of the theory that the Offertory text is of Irish origin, or at least of Celtic inspiration. It is found in the famous Codex of S. Gall (ninth century) and was added by an Irish copyist in the tenth century, it seems, to a ninth-century biblical MS. from Lorsch.

Celtic Eschatology

The thought content of the Offertory antiphon is in complete accord with the Celtic ideas of life beyond the grave of the early period. Until about the thirteenth century the theology of the particular judgment, of the fate of the soul after death, was not studied with precision or in detail, and the first official pronouncement on the matter was the Constitution *Benedictus Deus* issued by Benedict XII in 1336. The Celtic eschatological ideas of an earlier period were derived from oriental sources (especially from the school of Alexandria). It was thought that the soul's eternal destiny was not fixed at death—some believed its fate was not decided until after the burial of the body[11]—and that, after death, it had to go a dangerous journey towards heaven, during which it was assailed by demons, who in the air fought with

8 Franz in his Die Messe in deutschen Mittelalter (1902) seems to have been the first to suggest this line of investigation.

9 The text does not appear in a MS. of the Roman rite until the twelfth century.

10 See infra.

11 Indeed some held that the final judgment of a dead person might be long delayed. This idea may account for the use of omnium in the Offertory. The prayer may have been intended for all those whose fate was as yet undecided.

the angels — and especially with S. Michael and the guardian angel—for the eternal possession of the soul. And so the soul stood in dire need of help.

Hence prayer could and should be offered for souls even after death, beseeching God to save them from eternal damnation, and seeking the aid of the good spirits, and especially of S. Michael — to whom the Irish had great devotion—for the soul still in danger.

Evidently, then, the prayer *Domine, Jesu Christe* is indeed a prayer for preservation from damnation, and simply reflects the imprecise theology of the period in which it was composed regarding the fate of a soul after death. In any case, a clear-cut distinction between hell and purgatory was not part of Celtic theology in the tenth or eleventh century; instead there was a vague and more general idea of some ordeal by fire after death.

Conclusion

It would seem then that the text of the Offertory antiphon, and of other parts of the spiritual rite, is based on the imprecise, even erroneous, theological ideas about the particular judgment of souls of the period in which this text was drawn up. Obviously, the theology mirrored in liturgical texts — which are written not primarily to teach, although they do this, but to provide formularies for worship—cannot be in advance of the teaching of the time of their composition, and must always in detail lag behind the more precise and developed expression of more modern theology.

Apart from the Canon of the Mass, guaranteed to be free from error by a canon of the Council of Trent (session XXII, canon 6), not every detail of liturgical texts is necessarily infallibly correct. There are in liturgical texts minor points whose truth may be doubtful or even erroneous. For example, the development of historical knowledge has shown that some of the statements in the second nocturn lessons of the Breviary, or in Responsories that are based on them, are erroneous; homilies that were once believed to be genuine have been found to be apocryphal. Such texts are, at least temporarily, maintained in the Liturgy out of reverence for tradition, but the Church watches over her forms of worship and does not allow them to express any serious theological errors.

It is often possible to give an orthodox interpretation to texts which are not fully in keeping with the teaching of modern theologians. This seems to be the case with the Offertory antiphon of the Requiem Mass. For centuries it has been regarded by the living who read it as a prayer for those in purgatory, or thought of as

retroactive in its effect to the moment of death, and emphasis has been laid rather on its plea for "holy light" and "life" for the dead than the sober background of hell in which this prayer is made. The text receives an ascetic rather than a dogmatic interpretation under the Church's guidance.[12]

12 Of modern writers who have dealt with the enigma of the Offertory antiphon, the one who treats of it most fully, in a special monograph, is Dom Boniface Serpilli, L'Offertorio della Messa dei Defunti (1946), an excellent resume of which is given by M. Soressi in Ephemerides liturgicae (Analecta), 1947 (pp. 245-252).

Tricks With Wills

THE making of wills is not what it used to be. Often, in the old days, when a dying countryman was making his will, neighbours as well as relatives would assemble around the bedside, so that as many people as possible would be able to testify to the execution of the will and the sanity of the testator.

As the occasional illiterate usually signed by making his mark, his hand would be held during the operation. A question often arose as to whether he was alive at the time.

Serjeant Armstrong noticed, in one case that came before the court, that several witnesses repeated the phrase, "There was life in him at the time." To one of these the Serjeant suddenly thundered, "Were you the man who put the fly into his mouth?"

In order to be able to swear that there was life in him, somebody had put a live fly into the dead man's mouth.

The will was usually prepared by the village schoolmaster, and during his taking of instructions there would be a chorus of approval or the reverse from the assembly round the bed. For example: "I give and bequeath my farms, stock and crop to my dear wife Bridget."

Chorus led by Bridget: "Ah, poor man, clear-headed and sensible to the end."

"But in case she should marry again, I direct that all benefits under this, my will, should cease and determine that the said property should pass to my dear brother Peter."

Uproar, again led by Bridget: "God help us—he's raving mad; don't put it down, Master—for the love of God, don't put that down."

In one case, where the testator had died intestate, the widow brought another man and put him in the testator's bed. In a darkened room the pretended testator in a low voice dictated his wishes to the schoolmaster.

Though the beginning of the will was all that could be desired, towards the end the pseudo-testator proceeded to bequeath a "wee farm" to himself by name and description as a recompense for his trouble.—**Sir John Ross, Bart.,** Pilgrim Scrip.

Msgr. Ronald Knox, R.I.P.

Our most gifted writer — *Piers Compton, Esq.*

IT is one of the marks of a man of note to create a definite atmosphere about himself; and Ronald Arbuthnott Knox will always be associated with a setting that has practically ceased to be part of the English landscape. It may be seen as in a frame, mellow sunlight sloping over a lawn, with rooks circling about the tree-tops and a square grey tower; a setting which reflects the dignity and serenity of the style with which he won his place in literature, and the quiet devoutness of a life whose effect, upon the Church of his election, is not yet subject to estimate.

Yet there were certain points, in his beginnings, that seemed to promise a direct opposite. His first home (he was born in 1888) when his Protestant father was Auxiliary Bishop of Coventry, was at Birmingham. His father later became Bishop of Manchester, which meant contact with another industrial center. The faith that Ronald inherited was distinctly Evangelical, while the political creed which affected his social mold, but not his thought, may most nearly be described, in modern terms, as that of a die-hard Conservative.

Against these forms Ronald (the fourth son of the household) reacted gently but firmly. For he was the sort of rebel who makes his own way not by overthrowing the things he renounces, but by passing beyond them. His weapon was brilliance, and a cutting edge that revealed but never drew blood.

This became apparent in his schooldays at Eton, where he excelled in the classics, wrote lampoons that even then revealed the rarity of his style, and so far broke away from the parental pattern in religion as to favor some of the ritual of Catholicism.

His progress through Oxford (he won a "first" followed by other scholarships at Balliol) was one long triumph — and the university could at that time boast of several near-legendary figures. He had the poise of a wit who was also a man of weight. While writing parodies, he was highly conscious of the Liberal or Modernistic theology that prevailed there, and found it less congenial than the Anglicized "Mass."

His High Church preferences were confirmed by a visit to the then* Anglican community of monks at Caldey Island off Wales; and when he took orders in 1912, he at once stood out as one of the most

* They entered the Catholic Church in a body in 1913.

"advanced" clerics in the English Church.

But there was no definite break with his home influence. During holidays — he was soon appointed chaplain of Trinity College, Oxford — he helped his father with services; though an uncomfortable situation may have been approached when the bishop one day detected a smell of incense in his unadorned private chapel.

The first of Knox's many books, *Some Loose Stones,* belongs to this period. It proclaimed his opposition to the Modernism that, he saw, was sapping the foundations of Christian belief; and when he followed this with *Reunion All Round* there were many who feared that he would soon be looking to Rome.

Unsettled By Doubt

It was this search for the bedrock of Christian authority that caused him to doubt the validity of his orders, and that of his church. During his last years as an Anglican, when a master at Shrewsbury School, he seldom preached. He was wrestling with himself and, incidentally, improvising a characteristic, free-and-easy way of teaching that left his pupils with a wealth of varied knowledge that they could never have acquired had he kept to books.

He resigned from the Church of England in 1917 — the year in which he took a temporary post at the War Office. After that his quest for religious certainty soon ended. It was during a visit to the Benedictines at Farnborough Abbey, Hampshire, that Knox made his decision. The late Abbot Cabrol of that abbey received him into the Church, still in the same year; and he then entered St. Edmund's College, Ware, to study for the priesthood.

Six months after his conversion he was wondering how there could ever have been a time when he held, as sincerely as he knew he had done, the half-way position of an "Anglo-Catholic."

Yet although his influence had been great (and it was to become greater), his conversion caused nothing like a mass move to Rome amongst those who had been his followers. Time and again such landslides have been predicted; but any worth-while result is seldom, if ever, directly tangible. It is, rather, spread over time, just as it may well have been that the change in Knox himself was an effect of Newman's search for and ultimate finding of the authority that Knox had been seeking.

Priestly Ordination

Two years later Knox was ordained by Cardinal Bourne: and from now on any account of his life becomes largely a

matter of recording honors and the landmarks of his literary achievement.

He was a stylist who picked his words in a way that few men are able — or can afford — to do in an age when pressure encourages the slipshod rather than the perfect. He wrote as an artist, with a sense of rhythm and felicity of diction. He could sting, but his touch was titillating rather than heavy, while he was always ready to apply relief in the form of sparkling wit or a flight of fancy. He stood out as a craftsman in a world of mass production, a faculty that was enhanced by what a critic might call the "fastidiousness" of his social tradition, with the marked preferences that gave an extra sensitivity even to his priesthood.

The process of his own inward pilgrimage to Rome was described in the *Spiritual Aeneid.* As indicated by its title, *The Belief of Catholics* is an essay (and a splendid one) in apologetical writing. Even more popular, perhaps, is *Let Dons Delight,* an imaginary series dating over 300 years, of discussions on religion, politics, and university affairs, a satire on those who exalt their own special kind of learning without suspecting that it may one day be dethroned.

Enthusiasm, a Chapter in the History of Religion, surveys the contradictions and extravagances that lie in wait for those who rely on individual "inspiration" for religious guidance. But his industry was not confined to any one channel.

Detective Stories

When funds were needed for Old Palace, his residence as chaplain to the Catholic undergraduates at Oxford, he turned his hand to detective stories; while as a religious broadcaster he was responsible for putting over the air one of the really big jokes of the century.

He described, as though it were news, an attack, by a revolutionary mob on London; and thoroughly alarmed listeners, who had not heard the preparatory explanation, deluged the B.B.C. telephone system with inquiries.

Knox's crowning achievement was the translation of the Bible, from the Vulgate, into what his aim defined as a "sort of timeless English." The work, commissioned by the hierarchy of England and Wales, occupied the greater part of ten years.

So far as possible, Knox put from his mind all thought of the earlier translations. He could claim no special status as a Biblical scholar. His strength for the task was his style, and a love of things classical that makes for accuracy and the indefinable

savor that grows, not merely as a result of being read, but from seeming to be part of one's experience.

Much of his time was passed within the atmosphere of those country houses where, apart from academic circles, his outwardly diffident and retiring manner was most at ease. Pipe in mouth, he worked to convince, using shafts of argument where necessary but never seeking to dominate, just as he entered, without breaking or holding, the conversation.

He was much in demand for short sermons, notably at weddings, or for speaking on special occasions such as the funeral of his friend, Hilaire Belloc.

Papal Honors

Appointed a Domestic Prelate to Pope Pius XI, he later became a Protonotary Apostolic, while a recent and most exclusive honor was his nomination as one of the 10 non-Italian members of the Pontifical Roman Academy of Theology.

He was a dying man at the time of his last public appearance, in June this year, when he lectured at Oxford on the difficulties of translation. He spoke seated, with a doctor in attendance, much changed in looks from the "Ronnie" of earlier days but still holding, as he always did for platform appearances, the script of his speech that he invariably typed.

It was fitting that his death, on August 24, occurred in one of the least spoiled of all the English counties — Somerset; fitting also that a long-term effect of his conversion was noted by those in touch with the English secular press, which opened its columns, on a surprisingly generous scale, in memory of a man who had never gone out of his way to court public opinion.

It was almost as though, even in this grossly materialist and bombastic age, the meek were inheriting the earth.

Slight Misunderstanding

MOST of the U.S. athletes at the Pan-American track and field games in Mexico City last summer could speak no Spanish. But somehow they managed, through luck and gestures, to get by. Then on Sunday one of the boys got in a taxi to go to church but couldn't make the driver understand what he was trying to say. Finally, inspired, he put his hands together in an attitude of prayer.

"Ah-h-h!" exclaimed the driver. "Si, senor!"—and he rushed the athlete to the municipal swimming pool.—**A.M.A. Journal.**

'Debunking' The Little Flower?

A new book criticized

Hilda Graef

OUR time is much given to debunking; but it came as a surprise to many Catholics that even St. Teresa of Lisieux should be subjected to this process, and by a priest at that. Father Robo, whose book *Two Portraits of St. Teresa of Lisieux* has roused much controversy, is a Frenchman by birth, who has been living as a parish priest in the south of England for over fifty years. It is very understandable that the popular sugary presentation of the saint should disgust many sincere Christians, especially of the more intellectual type; and it cannot be denied that Teresa's own family, especially her sisters Pauline and Celine are partly to be blamed for this. Celine painted Teresa's portraits with the sugary smile and the insipid but supposedly "heavenly" expression we know only too well, whereas Pauline "edited" her autobiography and collected the "Novissima verba," of which we do not know how much is Teresa and how much Pauline.

Father Robo has a distressing story to tell about the refusal of the Lisieux Carmel to restore untouched photographs of the saint lent to it to their rightful owners, because Pauline, then Prioress, did not consider them faithful likenesses and preferred Celine's versions of their sister's features. But then he himself proceeds to give an account of her life and personality that shows every sign of also being "touched up," though in an opposite direction, as it were.

It can hardly be denied that we are living in a time when neurosis is very much in the air. It must also be admitted that many phenomena which less scientifically-minded ages attributed either to God or the devil are now held to be of neurotic origin, and even the lives of certain saints cannot be said to be altogether exempt from such dubious features. Father Robo, therefore, cannot be blamed if he also subjects St. Teresa of Lisieux to a searching psychological examination.

Nevertheless, the results of his enquiry are surprising. It is true, there can be little doubt that Teresa was a very sensitive and introspective child, whose nervous system suffered a severe shock at her mother's early death. As a little girl she was much given to tears — but surely many small girls suffer from this weakness without being "neuropaths" — Father Robo's favorite term for describing Teresa. Even fits of rage and tantrums are not un-

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After her research on Teresa Neuman, Miss Graef is an expert on mysticism and its related phenomena.

common in the nursery, and their victims often grow up into very sane and sensible people.

Father Robo makes the most of every indication of nervous strain and weakness he can find. We would not blame him for this; and his description of the so-called miracle of our Lady's smile after which Teresa recovered from a "mysterious illness" into which she had been thrown by Pauline's departure for Carmel, gives much food for thought. It does, indeed, seem as if this illness had really been due to a nervous shock and therefore capable of being cured by a wholly psychological experience; as Father Robo expresses it: "The illness of Teresa was due to a mental disturbance and followed a not unusual pattern. The religious mind of the child created the heavenly picture which alone could bring her comfort and recovery." This is quite likely, and a natural explanation of the "miracle" detracts in no way from Teresa's sanctity.

An Extraordinary Vocation

It is still possible to follow Father Robo when he analyzes Teresa's character as it showed itself at the time of her journey to Rome and before she entered Carmel. She was, indeed, headstrong and bent on having her heart's desire and becoming a nun at the age of 15 — her behaviour in Rome, before Leo XIII, was also unusual, to say the least, and might easily be taken, as is done by Father Robo, for the obstinacy of a spoilt child rather than for the expression of a very extraordinary vocation. The trouble is the sequence to that seemingly hysterical scene in the Vatican. For Teresa did, indeed, enter Carmel as a mere child, and she was treated with great severity. Not only that, but she steadfastly refused the comfort of knocking on the door of the Prioress for a word of consolation or of approaching her sisters. Thus she carried out the frightening rules of St. John of the Cross on always choosing the harder way to the very letter — this spoilt child of fifteen.

It is true, she was occasionally subject to fits of scruples. But is it really possible to call a young woman a neuropath who treads the way of the Cross so consistently? Father Robo says she exaggerates her sufferings, which he attributes to "a nervous temperament that made her react too intensely to situations which normal people would take in their stride." He goes even so far as to ask: "When did she suffer?" Now first of all, suffering is individual, and the more delicate a physical and psychological organism, the more subject to suffering will it be. But to ask when Teresa actually did suffer betrays a complete lack of understanding, which may perhaps be excused by the differ-

ence both in age and in sex between Teresa and her critic.

A young, sensitive girl first loses her mother, then her dearest sister, finally her beloved father, the latter in very tragic circumstances. She enters a very austere Order where she suffers both physically (the cold in Carmel was almost unbearable for her, especially during her long drawn-out fatal illness) and mentally, being suddenly deprived of the sweetness of happy family life and denied the expansion her affectionate nature was craving. It seems almost unbelievable that anyone could fail to see that, though she sometimes dwells on her sufferings in a way that may appear sentimental to our different twentieth-century mentality, they were nevertheless extremely painful and real, and did not in the least require a neuropathic temperament for their explanation.

He applies this interpretation even to the spiritual trials of her last years, when she was subject to the intolerable, unrelieved aridity and temptations against faith. In the face of these sufferings, he writes: "We must look at her nervous temperament as a contributory, if not a principal, cause." But if this is true for the trials of St. Teresa, why should it not also be true for the "Dark Nights" of St. John of the Cross and, indeed, all other mystics? Are the states of desolation they describe, by which they believe to be purified by God's action, to be only the outcome of their nervous temperament with nothing supernatural about them? In that case they ought all to be turned over to psychiatric treatment.

An Untenable Thesis

We think that Father Robo's presentation of St. Teresa as a neurotic who became a saint without really overcoming her neurosis is untenable and is belied by the facts and by her own character as it emerges from her writings. Almost at the same time as Father Robo's book, appeared the new, authentic edition of her autobiography, from which her sister's emendations have been removed as far as was possible with the help of modern methods, though even so some passages have been erased so thoroughly that they could not be restored. But enough has come to light to show that the picture of a highly emotional Teresa given to exaggerated self-pity is quite wrong.

In fact, she could be very witty and even sarcastic. Thus she writes, for example, on the subject of the position of women in the Church: "I cannot understand why women are so easily excommunicated in Italy. At every moment we are told: do not go in here, do not enter there, or you will be excommunicated! Oh, the poor women, how despised they are. And yet they love God in far

greater numbers than men . . . In heaven Jesus will surely show that His thoughts are not those of men, for then the last will be the first."

Pauline's blue pencil came down heavily on such unsuitable thoughts that did not at all correspond to her idea of what a saint ought to be like. But there is "worse" in the unedited pages of the little saint; for she confesses to the highly unedifying weakness of not being able to say the rosary with attention, and in the strongest terms: "I am ashamed to confess it, but the recitation of the rosary costs me more than to to use an instrument of penance. I feel I am saying it so badly. Try as I may to make myself meditate on the mysteries, I never manage to fix my thoughts on them." That her saintly sister should have suffered from distractions as badly as any ordinary Catholic was too much for the very conventional Pauline, and so this passage was suppressed too.

A Charming Passage Deleted

But perhaps the most charming of the "purged" passages of the original is an episode described by Teresa shortly before her death. As she was sitting in her chair in the garden, trying to write her autobiography at the demand of her Prioress, she was constantly being interrupted by the well-meant solicitude of her sisters in religion, who passed her on their way to hay making:

"As soon as I start taking up my pen," she writes, "there is a good sister passing by, a hay-fork on her shoulder. She thinks she is entertaining me a little when she starts chatting: hay, ducks, chickens, doctor's visits, all comes up for discussion. Truth to tell, this does not last long; but then there is not only one charitable good sister, but suddenly another hay maker deposits some flowers on my knees, thinking perhaps they will inspire poetic thoughts. But as I am not looking for these at the moment, I had rather the flowers were still waving to and fro on their stems."

What a characteristic scene: Teresa, very ill, her purified spirit already far above the daily round of ordinary life — and this succession of well-meaning nuns, trying to entertain the young sufferer with their feminine tittle-tattle, preventing her from accomplishing the last work of her short life that was to captivate the world. Certainly the good-natured, if slightly irritated, amusement with which Teresa described the sisters did not correspond to Pauline's idea of a dying saint, so it had to come out— to the detriment of Teresa's humanity and humor.

Pauline: Child Of Her Age

Father Robo is very hard on Pauline, too, and her role in the matter of the expurgated autobiography and the senti-

mentalized portraits is certainly none too reassuring. But we must remember that she was a very conventional, very pious French bourgeoise of the nineteenth century, whose great merit was that she unerringly recognized the outstanding sanctity of her younger sister and made it known to the world. In doing so she did not actually falsify Teresa's work, but she deprived it of a certain freshness and liveliness, a human-ness that brings her nearer to us.

What Father Robo criticizes most severely in the traditional picture of Teresa, for which Pauline is very largely responsible, is that it presents her to us as a saint—and often a plaster saint at that — from the cradle to the grave. There are no faults, not even in childhood, she has always been "perfect," no rash word, not the slightest malicious remark ever crossed her lips — whatever contradicted this ideal of Pauline's was mercilessly erased. But there is development in every human being, and apart from Our Lord no one has ever been entirely without sin.

Father Robo very lightly reacts against Pauline's well meant, but ill advised "improvements" and is anxious to present us with a Teresa who knew human weakness and who suffered from her nervous temperament throughout her life. But in doing so he falls into the opposite error and gives us a saint who is fundamentally neurotic. Now precisely these new traits in her character that have come to light in the authentic autobiography, her sense of fun, her ready criticism, weigh heavily against Father Robo's presentation of her as constantly a prey to morbid scrupulosity. A morbidly scrupulous person would hardly poke such fun at the solicitous nuns around her or so frankly admit her inability to recite the rosary.

Her Faults

What is, however, most valuable in Father Robo's book is his analysis of her faults — for she had faults; of her opinionatedness, her early inclination to self-pity, her naive tendency to imagine that the world must revolve around her own person. But all these faults were purged at a very early age, and when she entered Carmel she was already almost completely mistress of her emotions. Father Robo later finds fault with her for being somewhat inhuman in her severity — but this, surely, was the necessary reaction against her early tendency to self-pity and would perhaps have been mitigated later, had she lived longer. Nor should it be forgotten that the Order of St. Teresa and St. John of the Cross has a standard of austerity that is difficult to understand for outsiders, and the "little Saint" only followed in the traditions of the reformed Carmel in upholding it.

Despite our criticisms of Father Robo's book, however, which has been welcomed by some very eminent reviewers in England, we believe that both it and the unexpurgated autobiography which, it is hoped, will be made accessible to English-speaking readers in the not too distant future, will contribute to a deeper understanding of this most popular and influential saint of our time. For it cannot be denied that the sentimentality of her presentation has estranged quite a considerable section of the more intellectual Catholics from her. It is true, she, too, was a girl of the nineteenth century French bourgeoisie, and her language does at times betray her origin.

But whereas her sister Pauline remained imprisoned in the pious traditions of her upbringing, Teresa forged her own way in the full conviction of her originality. It will probably be a rewarding study to compare the "Novissima verba," compiled by Pauline, with the original autobiography of the saint. It would not be surprising if such an examination resulted in a certain distrust of the former work, in which Pauline's guiding spirit and leading questions are very much in evidence. From such research a more authentic picture of the real Teresa may eventually emerge, which would correspond more closely to the strong, lively, quite unsentimental face of the saint which her untouched-up photographs present.

The Necessity Of Theology

Another thing that we must never forget is the importance of theology for active pastoral work. We know very well that so-called practical men have only a shrug of the shoulders for anything by which the practical is not directly served. By this they show that they are wholly unacquainted with real needs of pastoral practice. Such men hardly become aware of the fact that their celebrated practical wisdom is based on inward emptiness, an emptiness which they vainly seek to conceal by demonstrative outward diligence and bustle. They almost fail to realize that all this frantic activity has the fault, which has gradually perspective and results are wholly short-term.—Josef Sellmair: The Priest in the World.

The Gunpowder Plot

A transparent frameup

P. C. Beaumont

WHETHER or not there was breakfast-table talk in early 17th century England is a moot point; but if so there would have been much to discuss on the morning of Tuesday, November 5, 1605. For people heard that a most dastardly plot had been discovered overnight, a plot to blow up the King, Lords and Commons when they met for the opening of Parliament.

This is what people were told: That thirteen men had hired part of a building on the left bank of the Thames at Westminster. This was to serve as a base from which they planned to construct a tunnel until they were underneath the House of Lords; and there a number of barrels of gunpowder were to be stored.

The work began in December, 1604. In a couple of weeks, by hard digging, they came upon a wall, a very solid affair which had to be breached. By the middle of March they were half-way through; but then came a sudden discovery which altered their plans.

This was of a room (commonly called a cellar, though it was on ground floor-level), which was directly over the conspirators as they worked. Above this cellar, used to store coal, was the Peers' Chamber. Here, in exactly the right position, was a ready-made cavity; so operations, and the barrels of powder, were transferred to the cellar.

As for the conspirators, they were Catholics who wished to restore Papal authority in England by disposing of the Protestant King James I and his government. Negotiations for hiring the building had been carried out by Thomas Percy, while the train of powder was to be lighted by Guy Fawkes — probably the best-known character in the whole history of England.

Side by side with this story went another telling how the plot had been discovered.

A certain peer, Lord Monteagle, suddenly took it into his head, on October 26, to leave his usual house and visit another of his properties at Hoxton, now part of north London.

His time for the visit was fortunately chosen, for during that visit a letter reached him. Written anonymously, it warned him not to attend the opening of Parliament; and Monteagle scented danger.

He passed the letter to the King's minister, Robert Cecil, one of the new rich who had profited from the spoiling of the Church at the Reformation and was now Earl of Salisbury;

a little man twisted in mind as he was in body; a consummate liar, and one who accepted bribes from those who were officially his enemies.

The necessary steps (continued the story) had been taken. Guy Fawkes was under arrest. Percy and some of the others had fled from London. They were eventually trapped in the midlands, where some were killed resisting a party led by the Sheriff of Worcester. Guy Fawkes and those who survived went to the gallows, accompanied by a Jesuit, Father Garnet, whose name had since been added to the list of conspirators.

Renewed Persecution

It is true, of course, that there was general dissatisfaction among Catholics in England, who had hoped for more tolerant treatment under James. These hopes were soon disappointed, if not by the King then by the will of the Council. The old tyranny of subjecting Catholics to fines, and barring them from lucrative posts, continued. Priests were again ordered to leave the country.

Hence the unmasking of a plot, hatched by desperate Catholics, did not strike the public mind as anything unusual. But when we examine details of the plot, it is clear as daylight that the official version is mere propaganda, full of contradictions and discrepancies.

We are told that the government only heard of the attempt at the last minute; but the idea of a gunpowder plot was of long standing. It had cropped up in Elizabeth's reign; and there is evidence to show that the authorities, while feigning ignorance, had warning of some sort of plot — the country was riddled with spies — eighteen months before they closed in on Guy Fawkes.

In recent years, the miserable business of frame-ups has been made familiar even to the man-in-the-street; but such things have been no more rampant in modern dictator-states than they were in England at a time when its Protestant controllers had still to be alert to retain their fortunes.

There is one distinctive feature of the frame-up by which it may be recognized — the final disclosure never comes too late or too early, but just at the right moment.

The Ambiguous Lord Monteagle

Lord Monteagle, who is said to have received the warning, is a very doubtful character. He switched from Catholic to Protestant on James' accession. After the plot, he received a large government pension, for life. Where his name occurred in documents relating to the examination of those ar-

rested, care was taken to scratch it out or paste it over, as though his connection with the plot was a thing not to be advertised.

There are several different stories (and Cecil contradicted himself over this) as to how the letter was delivered at Hoxton. But the crowning question is — how did the anonymous writer know of Monteagle's decision to visit the place? It was made, for no apparent reason, on the spur of the moment and after an absence of more than a year.

Not long before this, Bancroft, Archbishop of Canterbury, had made a significant remark on the responsibility of Catholics in England. Nothing, he said, could be found in the way of incriminating evidence except by "putting some Judas among them." Was Thomas Percy, an obviously dark horse whose real part in the plot is never likely to be determined, one of that order, an agent employed to nurse the moves until the critical moment?

There is testimony that he was often seen leaving Cecil's house during the time the plot was under way. Against this, anyone unaccustomed to the working of a frame-up might object that Percy was one of those killed in the attack by the Sheriff of Worcester.

But even that is suspicious. Percy could have been taken alive and so "induced" to give information — a highly necessary step, one would think, in view of the seriousness of the plot and its possible ramifications. Instead he was killed at sight, as though he were a witness who knew enough to embarrass the authorities, and so had to be removed; and the man who shot him received a pension.

More Difficulties

Some other details of the plot are even more difficult to follow. For instance, part of the building from which the tunnel started was inhabited. It was also used by the Lords, during parliamentary session, as a withdrawing room; and yet the conspirators chose it.

The Lords met there in February while the hard subterranean wall was being attacked with pick and shovel; yet neither they nor the regular tenants heard or saw anything to make them suspicious.

Nearly all the plotters were men of breeding or of substance, yet they seem to have been expert in the heavy and difficult labor of mining; and somehow (we are told) they managed to dispose of a great quantity of soil and rubble in quite a small garden that adjoined the premises.

Thirty-four barrels, or over four tons of gunpowder — at that time a government monopoly — are said to have been collected. The first twenty barrels were stored at Lam-

beth, on the opposite side of the river. They were then ferried across, taken up Parliament Stairs and hauled down Parliament Place, a far from innocent-looking operation that apparently passed unobserved in one of the busiest and most important quarters of London.

No questions were asked as to the origin of the powder. In fact, the records of government stores for the period have been deleted; and so that vital commodity disappears from history — all 36 barrels of it!

Guy Fawkes Arrested

As for the arrest of Guy Fawkes, it was declared to have been carried out by different people, in the street, in a room, or even in the cellar, complete with match and lantern, in the very act of firing the train.

That there was some sort of plot cannot be denied. But its true nature, whether the Council hatched it from start to finish, or duped certain dissatisfied elements into committing themselves in a way they could never have done without powerful encouragement, can never be known. The one certain thing is that the official account is false, as many people, Protestant as well as Catholic, recognized at the time.

But the scare served its purpose. The date was designated in the calendar as the "Papists' Conspiracy." Popular hatred was directed against Catholics, who then represented a fair half, if not more, of the population. But with talk of the Gunpowder Plot fouling the air it was possible to enforce further severe laws against them without exciting surprise or indignation.

James was doubtless glad that his own policy had been strengthened. But he had few illusions, and none at all when it comes to considering his leading minister, who took advantage of the discovery of the plot; and once, with a touch of the dry Scots humor that was one of his few kingly qualities, he referred to the Fifth of November as "Cecil's Holiday."

Banned in Yugoslavia

Because it was "bound to undermine the people's regime in Yugoslavia," *The Case of Cardinal Aloysius Stepinac,* Dr. Richard Pattee's celebrated expose of the so-called trial of the Zagreb Primate, has been banned in that country. Secret police have been ordered to keep it out of the hands of Yugoslav readers. According to N.C.W.C. News Service, customs officials at all frontier posts and special agents of the Yugoslav post offices are engaging in the hunt. A reward has been promised for each copy seized.

Those Undertakers!

Give them a break . . .

Charles Gallagher

THE door bell rang furiously, 6:30 a.m., the only morning I had the 8:30 Mass. I hurried downstairs, building up a blast for the inconsiderate wretch who had roused me.

"I've come over to arrange for a funeral, Father," the undertaker said, in response to my grudged greeting. Seething. I went to get the Mass book, hoping I wouldn't say anything harsh but fully knowing he had it coming. He ought to have more sense than to come over this time of the morning, I thought with ill-temper. He above all certainly should know better. I was going to tell him all right, but I tried to simmer down first.

With the Mass book open, I asked who the funeral was for. Rubbing his face with one hand, he said brokenly, "Jack . . . Jack died last night!" Jack was his oldest son, a seminarian with unsuspected heart trouble. He had had a fatal attack while visiting friends in another part of the city. As the poor man sobbed out his story, I thanked all the angels for helping me keep my temper that morning.

Many priests are cynical about undertakers and inclined to be hard on them. I can recall one particular undertaker, an old man who had lived a fine Catholic life, describing the severe "chewing out" a young priest had given him for something quite insignificant. I knew the young priest and knew he wasn't like that. I also knew the undertaker and knew he didn't deserve such treatment. Could similar incidents indicate that we look for an occasion to find fault with these men? Is it possible that because of some extremely poor types, we indict them all, until we have proof to the contrary?

Undertakers are not a "necessary evil." Good Catholic undertakers or even non-Catholics who know their way around Catholic activities, are important individuals in a parish. In former times, religious used to prepare the dead for burial; later it was the charge of the very devout. Nowadays, it is the undertakers who perform this corporal work of mercy, and to their credit, they perform it well. Most of them retain a great reverence for the dead, a genuine sympathy for the grieving, a charitable heart for the poor. Most undertakers, I feel, perform a difficult task ably.

I believe resentment-towards-undertakers is an occupational disease with many priests. Just let them prolong

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or delay the ceremonies at the grave! Let them dare make Father wait at the cemetery! Let them try being late two funerals in succession! There was one pastor who promptly on the hour began the vestibule ceremonies whether the funeral was there or not; and occasionally he even began the Mass before the tardy funeral had arrived.

Let's face it! There probably is no more difficult group to get along with on a professional basis than the clergy. Just in this matter of funerals alone, many pastors have their own odd (advisedly) procedure. The unfamiliar undertaker had better be able to adapt fast! Perhaps it is surprising that with the "variety" of parish priests they deal with, the undertakers do as well as they do.

Give Them A Break

Far more than other men, they certainly have no intention of antagonizing the rectory. Many times they have no control over developments, particularly the morning of the funeral. Behavior in time of grief is most unpredictable, time in traffic cannot always be gauged accurately, more than one funeral the same morning presents problems of coordination. Other difficulties that most priests never suspect ruin a flawless "performance" by the man and his staff.

There are undertakers toward whom it is difficult to have a charitable thought. There are those whom we suspect, perhaps correctly, of not believing in God; there are those who gouge; there are those whose manner is affected; there are those who run a business, pure and simple. But these are exceptions. Each of us knows too many excellent Catholics in the business for us to stereotype them all.

There may be things we resent about some undertakers, their mournful manner, their big cars and houses, suspected profits, their own peculiar graveside ceremonies. But how would the clergy rate on similar challenges?

Thinking priests know how helpful an undertaker can be. In my experience, not once but several times, it was the zealous undertaker who suggested that a family call the rectory in time of a sudden death. And countless times this year in every big city an undertaker will call when the police bring in from the street an accident or heart victim.

In our opinion of them, we sometimes do these necessary people a far from deserved injustice. When specifically have they merited our cynicism? Truthfully, wouldn't they be the first to join in laughing about "the friendly undertaker?" And perhaps, even before the padre, they murmur a prayer when they ride into a cemetery.

The Vernacular At Trent

A glance at history

John L. Murphy

THE vernacular question is not the "new" problem that we might easily consider it today. It is a question which has concerned the Church for centuries, but especially since the time of the Reformation. The first field in which it was discussed was that of a vernacular Bible. In more recent times, it has been raised, also, in regard to the Sacraments and the Mass. A glance at the Council of Trent, however, might give us some indication of the manner in which at least two arguments against the vernacular were solved, and this might aid us in our present-day discussions.

The Council of Trent never approved of the vernacular Bible. There was, in fact, a large group of anti-vernacularists at the fourth session of the Council, who desired the condemnation of vernacular Bibles as an abuse. It was possibly through the influence of Cardinal Madruzzi, the Bishop of Trent, and some few others, that the Council adopted a more mild attitude, and officially side-stepped the issue in its final decree.

It is true that the question of the language to be used at Mass was discussed sixteen years later, in the twenty-second session of Trent. In this instance, however, the discussion centered about a completely different point of view. The problem in regard to the Mass was not the vernacular as such, but rather a dogmatic question raised by the Reformers. Luther and his followers had denied the sacrificial nature of the Mass, and claimed that the only efficacy attached to it and to the Sacraments lay in the enlivening of one's faith. In order that this be accomplished, therefore, they claimed that the vernacular *had* to be used. Trent was intent upon meeting that claim. To permit the introduction of the mother-tongue into the Mass at that time would have given the impression that Rome had accepted the teaching of the Reformers on that point.

As we learn from the discussions, however, the Fathers at Trent were anxious to defend the use of languages other than Latin in the liturgy. The overall impression is that there was a lively concern for the multiplicity of liturgical languages, rather than the notion that Latin alone was acceptable. As a result, the final decree was issued in such a way that there would be no explicit or implicit condemnation of the vernaculars as such. It was limited to a simple statement that, even though much value could be derived from the use of the vernacular

in the liturgy, it was not then expedient to permit such a practice indiscriminately. (Cf. Hermann Schmidt, S.J., *Liturgie et langue vulgaire,* Rome, 1952)

The Vernacular Bible

With regard to the Bible, on the other hand, the approach was considerably different. In many ways, it comes closer to our present discussion about the use of the vernacular in the liturgy. We are no longer faced with the same urgent dogmatic question which concerned the Bishops at Trent. The changes in Protestant theology have considerably altered the situation, for it no longer makes the same insistence upon the vernacular for precisely this dogmatic reason. Thus we can speak of the use of the vernacular in the liturgy simply as a question of language. This was, however, the mentality with which Trent was able to discuss vernacular Bibles as well.

Even at that time, of course, there were those who recognized the close bond between the liturgy and Scripture. The large use of Scripture in the Mass would naturally bring this about. Apart from this special dogmatic problem, the question of a vernacular Bible and a vernacular liturgy could well have been debated simultaneously. Thus Thomas Campeggi, the Bishop of Feltre, used the liturgy as an argument for a vernacular Bible: "I do not think we should consider the reading of the Bible in the vernacular tongue an abuse, since St. Jerome [actually St. Cyril] composed a Mass in the Slavic language, and the Slavic church permitted its use . . ." (*Concilium Tridentinum,* edited by the Gorresgesellschaft: V, 25)

In general, the arguments raised against the vernacular Bible might be reduced to two: (1) the notion of Latin as a "sacred" language, and (2) the danger that a vernacular Bible would give rise to various doctrinal errors.

There were those at Trent who had hoped for a stronger statement which would exclude any other language in the Western Church but Latin. Regarding the liturgy, some even opposed the suggestion (later incorporated into the final decree) that there be an explanation in the mother-tongue of that which was read in the Latin. As the basis of their line of thought, there was the feeling that these other languages were either unworthy of the liturgy, or dangerous in some manner. These arguments were urged even more in regard to the vernacular Bible.

'A Dangerous Thing'

Certain theologians and Bishops at Trent were entirely convinced that a vernacular Bible was a dangerous thing.

Sometimes we neglect this point. We hear the statement that the Church never stood in the way of a translation of Scripture into the vernacular. This is true, of course, in regard to the final and official decisions. We ought not take it to mean, however, that in certain parts of the Church, such translations were never actually forbidden, nor that there was not a large anti-vernacular party in regard to Scripture. Just the opposite is true, as a study of the past centuries will show.

At the time of Trent, it was well known that in some countries translations of the Bible had been made even before the question was discussed at Trent—in the northern countries especially. On the other hand, Ferdinand of Spain had forbidden them in his domain, and had attached the most severe penalties to the violation of this decree. Thus eventually the lines at Trent formed more or less along the division between the northern and the southern countries — between those, in general, who had come in direct contact with the Reformation, and those who had remained rather isolated from the movement. (There were, of course, individual exceptions to these general trends.)

Eventually two Cardinals became what we might call the "leaders" of the opposing parties. Cardinal Pacheco, the Bishop of Jaen and a Spaniard, was the foremost opponent of the translations; Cardinal Madruzzi, a German, was the strongest defender. In an effort to avoid a continued public dispute between the two, Massarelli, the secretary of the council, was sent to Cardinal Pacheco to try and effect a compromise of some sort. Pacheco, however, remained firm in his position, and eventually the topic came up for discussion once again. The final solution was to issue a decree in which—by design—nothing at all was said by the Council either for or against the vernacular Bible. In practice, this left open the possibility of continued translations under the proper authority, and thus we arrived at the situation as we know it today.

Pacheco's position indicates, however, how strong the anti-vernacularists were at Trent. According to Massarelli, Pacheco believed that "those favoring [the vernacular translations] were very few in number, since above all the Spanish Bishops, all the French and a great part of the Italians tended to oppose it." Indeed, he looked upon it as "unfortunate that some were acting so as to draw others into their own way of thinking . . ." (CTr, I, 519)

A 'Sacred Language'

The notion of a sacred language set aside for divine

things was brought up by the author of Tract 65 (possibly Battisa Castiglioni, O.F.M., one of the minor theologians) in speaking about the abuses in regard to Scripture—the notion, that is, that the Bible deserved a hieratic language which would preserve the element of sacred reverence for the Word of God.

"As to the second abuse," he wrote, "that is, the translation of sacred scripture into the vernacular language, I can be more brief, since I know that the Reverend Doctor Alphonsus de Castro has treated this question, going to the very roots, the very marrow of the problem.

"I adhere to that opinion, adding that by no mystery but by the Will and Providence of God did it happen that the title on the Cross which Christ consecrated by His blood, was written in Hebrew, Greek and Latin, as a reminder that the Sacred Books should come to be given in these three languages alone." (CTr, XII, 511)

In the book of de Castro which he mentions, we find this same viewpoint expressed; de Castro himself took part in the fourth session of Trent. In enumerating the various causes of heresy in the Church, de Castro comes finally to the translation of Scripture into the vernacular. He makes a comparison between the Christians and the pagans of ancient Rome. These pagans kept their sacred books from the sight of the uninitiated, and thus de Castro concludes: "Much more fitting is it, therefore, that Christians show such reverence to the Sacred Books, and that they not be given over to be read by all indiscriminately, but only by those approved by faith and some understanding of other things.

"As regards faith, it is written in Isaias: Unless you believe, you will not understand. And concerning the knowledge of human things, we have shown elsewhere that it is often necessary in order to understand Scripture. Our Lord insinuated both of these things in one context, saying: Do not give to dogs what is holy, neither throw your pearls before swine . . ." (De Castro, *Adversus haeresos,* cap. 13)

Excluding The Amateurs

This was the general notion that the vernaculars were languages unworthy of the Scriptures, that the Sacred Books demanded a "sacred" language, a hieratic language, known to those qualified but hidden from the people. It was argued that this would *not* mean taking the Scriptures away from the faithful, since it would be preached to them: "It will be enough," said Antoine Filheul, the Bishop of Aix-en-Provence, "for the women and the unlearned to be ruled and governed according to the preaching given them

by the learned men, by those skilled in this matter, who have been allowed to preach." (CTr, V, 22)

The argument opposed to this, of course, was that the Scriptures were given by Christ to all the members of the Church, given in the vernacular, and written down and translated into the language of the people. This was the argument which after much discussion and many years of debate, eventually carried weight, so that the vernacular is no longer looked upon at all as something which takes away from the dignity and reverence proper to the written Word of God.

A far more frequently cited argument was that the permission to translate the Scriptures into modern languages would open the way to many doctrinal errors. Even before Trent, the University of Paris, although rejecting the first argument, went on record in 1526 as opposed to the vernacular Bible for this reason: "Although if the sacred books are translated into any language at all, they are by their very nature holy and good; nevertheless, how great a danger it is to permit the indiscriminate reading of these books in the vernacular without any explanation, with the unlettered and simple people misusing them and failing to read them piously and humbly." (cf. CTr, XII, 12)

Even though they admitted that it might be useful for some learned men to have such general translations, yet they could not quite approve: "Indeed, in something so necessary for salvation, the benefit of the many must be considered by forbidding them, rather than the utility of a few in permitting them, with grave injury for the masses. Hence a translation of this nature is rightly to be condemned."

Carefully Controlled

The Bishop of Aix-en-Provence arrived at much the same conclusion at Trent. If any translations were to be made, they should be made under the proper authority and be carefully controlled. Yet he concludes: "It might possibly be more useful that Scripture not be printed in the vernacular . . ." (CTr, V, 22) His reason was the same: the danger of doctrinal error. He thinks of the danger of the simple people reading Scripture, "desiring to interpret it according to their own desires, and to try their hand at something in which the learned, who have grown old in this study, still consider themselves feeble." (*Ibid.*)

Others went much farther and considered a vernacular Bible a real abuse and a source of heresy. This line of thought is found in tract 66 and 67 mentioned above, as well as in the work of Alfon-

so de Castro: "The third thing which brings forth heresy and is a source of it, is the translation of the sacred books into the vernacular. It results in this that they are read by men with no concern at all for their qualifications.

"To convince others that this is and often has been the cause of heresy, we must set forth one point above all: heresy never arises from the sacred books, but from the perverse understanding of them . . . If therefore heresy arises from this perverse understanding of scripture, who may fall into heresy more easily than the common people, reading that which they can understand but little? It is certainly difficult to believe that the untrained masses can understand that which the most learned men can scarcely grasp after long study and lengthy examination." (De Castro, *loc. cit.*)

Cardinal Pacheco was possibly one of the most strong in urging this point: "Let each one consider briefly just how, above all, so many heresies have arisen in the Christian world. He will discover that they came from no other cause than the translation of the sacred books into the vernacular languages." (CTr, I, 519)

The Vernacular Defended

The Cardinal Bishop of Trent, Cardinal Madruzzi, especially rose to the defense of the vernacular against this argument, saying that he could never countenance the inclusion of vernacular Bibles among the abuses of Scripture. In some ways, he even went to the opposite extreme, and blamed the difficulties of the time on the scholars. At any rate, he was sure that the translations were *not* the cause of heresy:

"I know that the Lord's Prayer, the Creed, and many other things are taught in our German tongue by our mothers, things which every father in all of Germany is accustomed to teach his sons. And I know that from this practice no scandal has ever arisen in the memory of men. Would that the professors of Greek and Hebrew had never lived in Germany so that we might be without this annoyance, and unhappy Germany might never have falled so miserably into so many heresies! Heresies and the seed of evil have never taken their rise from the unlettered and those who speak only the vernacular, but from those who profess to be erudite." (CTr, V, 30)

It was no doubt the intervention of Cardinal Madruzzi above all which brought about the mild attitude of Trent in regard to the vernacular Bible. With the passing of time, it was this approach which won out. After Trent, the question was allowed to find its own solution, and eventually vernacular Bibles appeared even

in those regions where the opposition had formerly been the strongest. The solution was found in imposing a strict supervision over the new translations.

With regard to the liturgy, we might ask if the same solution might not also be successfully employed. Indeed, since the liturgy by its very nature is conducted by those who may also preach, there should be even *less* danger of misinterpretation of the prayers than there would be in the faithful reading the Scriptures alone in their homes (where, to be truthful, there is no absolute assurance that they would either read, or fully comprehend, the annotations which have been added by law to every Catholic version of the Bible).

At any rate, a careful supervision of all translations would undoubtedly be the answer to this difficulty, as it was in regard to the vernacular Bible. It is an interesting question, and one that might well be considered in our present discussions about the use of the mother tongue in the liturgy.

A Martyr To The Priesthood

THE Venerable Thomas Pilchard, a convert and a secular priest, was hanged, drawn, and quartered at Dorchester, March 21, 1587, by order of Good Queen Bess. According to Bowden's Mementoes,

"A fellow of Balliol, he was made priest at Rheims and returned to England in 1583. He was of most gentle, courteous manners, and an indefatigable missionary. His work lay in the western counties, and when apprehended he was cast into Dorchester jail. There he converted many of his fellow-prisoners, and from all parts his counsel was sought. At length he was tried and sentenced to death.

"Sentences of this sort were, however, rare in Dorchester, and an executioner could hardly be found until at length a cook, or rather a butcher, was hired at a great cost. But after the rope was cut and the priest, being still alive, stood on his feet under the scaffold, the fellow held back, struck with fear.

"At length, compelled by the officials to finish his work, he drove his knife, hardly knowing what he did, into the body of the priest, and leaving it there he again hung back horror stricken amidst the groans of the spectators.

"This lasted so long that Mr. Pilchard, coming completely to himself, naked and horribly wounded, inclining his head to the sheriff, said: 'Is this then your justice, Mr. Sheriff?'

"At last he was brutally despatched."

code and cult

Would you please explain the law concerning the ability of a person to choose his own church of burial?

In the first paragraph of canon 1223 the Church grants to all the faithful the right to choose the church of the funeral or the cemetery of burial, unless they are expressly forbidden to do so by the law. There is a double object of this choice. First, the funeral church or the church wherein the exequies are held may be selected. It will be remembered that the exequies are those acts which begin at the entrance to the church and are completed as the rite of the interment begins. Secondly, the cemetery where the burial is to occur may be chosen. The two objects are obviously distinct. The use of the disjunctive *"aut"* emphasizes the distinction.

Canon 1231, § 1, of course, does order the body to be buried, after the exequies have been completed in the church, in the cemetery of the funeral church, if a cemetery or tomb has not been chosen, or if there is not a family tomb. Yet there is not such an intimate connection between the two that the choice of one inherently involves the choice of the other. Each choice may be made independently of the other.

There is a double right, therefore, which the faithful may exercise. They have the right to select the funeral church, unless it is expressly forbidden to them, and also the right to select the cemetery of burial.

All the faithful, except those expressly forbidden by law, possess these rights. The right to choose for another is not granted by the law to any one except in one instance. The introduction in canon 1223, § 1, of the word *"sui"* as modifying *"funeris"* gives clarity to the canon which cannot be denied. Each may choose for himself. The relatives of the deceased cannot choose his funeral church unless he has authorized them to act in his stead. In that event they must be able to prove that they have received a mandate from him. Although they may be good witnesses for the fact that a choice has been made and naturally would be the persons selected by the deceased as the bearers of his mandate, it does not follow that, if the deceased made no choice and did not authorize anyone else to make the choice for him, the relatives or heirs may supply the omission and exercise the choice without showing any authority for it.

The Code grants to every one, unless he is expressly prohibited, the right to choose either the funeral church or the cemetery of burial. In ad-

dition, in the second paragraph of canon 1223 it expresses succinctly the law in regard to the freedom of choice on the part of the wife, as found in the decretal of Pope Lucius III (1181-1185), and on the part of those who have attained the age of puberty, as stated in the decretal of Pope Boniface VIII (1294-1303). In the exercise of this choice, the wife is free from the domination of her husband, and the children who have attained the age of puberty enjoy immunity from their father's authority.

If they have not selected a funeral church or place for their burial, the wife and also the children who have attained the age of puberty, since they are completely free to make such a selection, are subject to the ordinary law contained in canons 1216-1218. Hence the husband cannot choose either the funeral church or the place of burial for his wife, nor can the father or guardian choose either the one or the other for his sons or male wards who have completed their fourteenth year of age or for daughters or female wards who have completed their twelfth year. Of course, the husband or the father may transfer the bodies of the deceased wife and children respectively for mere burial to a family tomb, but this is by no means an exercise of the right to make the selection for a wife or for such children on the part of the husband or the father. (Hale, "The Pastor of Burial," p. 103)

Are excommunicates bound to attend Mass on Sundays and Feastdays?

An adequate answer to this question can be ascertained only through the consideration of three other important questions:

(1) Does the censure of excommunication merely deprive the delinquent of the *right* to assist at Mass, or does it at the same time impose a prohibition to do so?

(2) If it imposes a prohibition, does this prohibition necessarily delete the obligation of hearing Mass?

(3) If the obligation endures in spite of the prohibition, is the excommunicate bound to remove the censure in order to fulfill the precept of hearing Mass?

These questions will be considered in order.

(1) It is clear from canon 2259, par. 1, which states: *Excommunicatus quilibet caret iure assistendi divinis officiis, non tamen praedicationi verbi Dei,* that all excommunicates without exception are deprived of the *right* to assist at Mass. Is this deprivation of the *right* tantamount to a prohibition to assist? Some authors maintain that it is, and that consequently all excommunicates are forbidden to assist at the Holy Sacrifice. These authors offer

no argumentation in support of their claim. Perhaps they reason to their conclusion as follows:

All the faithful have the right to assist at Mass on Sundays and Feastdays and other days. They are obliged to exercise that right on certain days prescribed by the Church. Canon 2259, par. 1, deprives excommunicates of the right to assist at Mass, and therefore the exercise of that right is prohibited to them with the result that the obligation to hear Mass on Sundays and feastdays ceases.

It is the opinion of the present writer that canon 2259, par. 1, does not prohibit excommunicates from assisting at Mass. It is true that under the old law all excommunicates without exception were forbidden to attend the divine office. In the course of time, however, custom introduced a more lenient attitude toward the *tolerati,* and some theologians ventured the opinion that these were no longer prohibited from assisting at these offices. This opinion did not find favor with all authors. Some admitted that the prohibition placed upon *tolerati* had indeed become less severe, but they insisted that it remained a prohibition nevertheless.

In order to appreciate the force of the arguments which follow a clear understanding must be had of the precise nature of a *right.* A right may be defined as a legitimate inviolable faculty of possessing or doing something, or of demanding something as one's own. It is to be clearly distinguished from the mere liceity of performing a certain act. A person may licitly perform certain acts which he has no strict right to perform.

To illustrate: By virtue of canon 1188, par. 2, 1°, all the faithful have a legitimately established right of entering a public oratory, at least at the time of the divine offices. By reason of this right they can legitimately demand that they be not impeded or prevented from entering the oratory when the divine offices are in progress. There is a corresponding obligation on the part of others, therefore, to respect that right and not to interfere with its exercise.

The faithful enjoy no such right, however, with regard to semi-public oratories, as can be deduced from canon 1188, par. 2, 2°, but this does not imply that they may not licitly enter semi-public oratories, or that they are forbidden to do so. It means simply that if those for whose convenience the semi-public oratory was erected object to the presence of other faithful, they may eject them, and the faithful in question must obey. On the other hand, if those in charge of the semi-public oratory freely admit other faithful, then those faithful, even though they have

no strict right to enter the oratory, may do so licitly.

It is clear, then, that the mere lack of the right to perform a certain act does not necessarily imply a prohibition to perform it. With this point established, the consideration of canon 2259, par. 1, may be taken up.

Through the application of the principle *odiosa sunt restringenda* and also of the norm of canon 2219, namely, that relative to penalties the more benign interpretation is to be used, it seems safe to conclude that canon 2259, par. 1, does not prohibit the *tolerati* from attending Mass, but merely deprives them of the right to attend. In other words the effect of the prescription of canon 2259, par. 1, is this: A *toleratus* is deprived of his *right* to assist at Mass, and hence, may be expelled, but if he is not expelled then he may licitly assist at the Holy Sacrifice.

The fact that canon 2259, par. 1, uses the words *"caret iure"* certainly lends corroboration to this conclusion. It is hardly conceiveable that the Church would use such a phrase if it intended to place a prohibition, especially in view of the controversy relative to the status of *tolerati* which existed prior to the promulgation of the Code. Furthermore the Code, in enumerating the other effects of excommunication, uses terminology that is clear and direct and which leaves no room for controversy, e. g., *"prohibetur"* (can. 2261), *"non potest recipere"* (can. 2260, par. 1), *"non fit particeps"* (can. 2262, par. 1), *"nequit consequi"* (can. 2265, par. 2), *"manet privatus"* (can. 2266), etc. In view of this fact, it seems hardly possible that the Church would use ambiguous terminology in the very first canon which treats of the effects of excommunication.

Additional confirmation of this conclusion may be had by comparing canon 2259, par. 1, with canon 2275, 1°. The latter canon states expressly that those who are under personal interdict cannot assist at the divine offices (*Personaliter interdicti nequeunt divina officia . . . assistere*). These words evidently impose a prohibition. If canon 2259, par. 1, also imposes a prohibition, why did not the Church use similar unmistakable terminology?

If it be argued that if the personally interdicted are forbidden to assist at the divine offices, *a fortiori* the excommunicated are (since excommunication is a more severe penalty than the interdict), a satisfactory answer is not wanting. The immediate purpose of the interdict is to deprive the delinquent of the use of certain sacred things enumerated in the canons, while the direct and immediate purpose of excommunication is to effect the separation of the delinquent

from communion with his fellow-Christians. This can very satisfactorily explain why assistance at the divine offices may be forbidden to the personally interdicted, and not necessarily to the *tolerati,* even though excommunication considered in its total effect is a more severe penalty than the interdict.

In the light of this reasoning, the writer feels justified in adopting the opinion that *tolerati,* by reason of canon 2259, par. 1, are not prohibited from attending Mass but merely deprived of the right to do so, and that therefore they are bound to attend Mass on Sundays and feastdays — an opinion supported by recognized authors. In practice, however, in view of the doubt of law which exists concerning their obligation, the *tolerati* may be held as not bound by the precept. (Guiniven, "The Precept of Hearing Mass," p. 95)

Sometimes customs creep in which seem contrary to the laws of the liturgy. In view of the fact that custom has a great deal to do with interpreting and establishing laws, would you discuss the validity of customs with regard to liturgical laws?

The liturgy has long been held sacred in the Church. Historically, even in the days of the *Corpus Juris Canonici,* the question was asked whether a custom could ever oppose liturgical law. After the advent of the Code, it is still debated whether the principles of customary law are to be applied to the liturgy. Only a few canons in the Code offer any suggestion. Canon 2 says that the rules about rites and ceremonies retain all their force unless they are expressly corrected in the Code. Codification of liturgical laws was not part of the legislator's plan. Canon 6 affirms that all liturgical laws remain in force and need not be renewed individually. Canon 31 maintains liturgical rules in computing time. Canon 253 confines the competency of the Sacred Congregation of Rites to rites and ceremonies. It is not competent concerning legal principles. Canon 818 reprobates customs contrary to the rubrics of the Mass. None of these canons then indicates that liturgy is any exception to the principles of Book I, Title II. Even this canon which treats of the Holy Sacrifice does not differ from any canon which might contain a reprobating clause. There are then no special rules for liturgical laws, no exceptions to the *normae generales.*

Since liturgical law follows the regular principles of customary law, custom against it would be prohibited, as against any other law, if it could be demonstrated that the consent of the legislator is denied or that the custom is unreason-

able. It cannot be proved that this has happened to all liturgical customs.

Although a particular condemnation can easily be found for various customs, the practice of the Sacred Congregation of Rites indicates that there is no law which prohibits, reprobates or abrogates all customs against the liturgy. Indeed even a cursory reading under the word *consuetudo* of the index of the *Decreta Authentica* demonstrates the contrary. The Sacred Congregation admits customs against the liturgy, receiving them with various degrees of judicial phraseology. It accepts some customs with the comment *pro gratia, facto verbo cum Sanctissimo, indulsit, non esse inquietandos.* Others it calls *laudibles.* Sometimes the Congregation uses the words *indulsit et servari mandavit.*

The action af the Congregation in condemning or tolerating customs is nothing more than the application of the regular principles of customary law. They show no special rules for the liturgy. It may be said, perhaps, that the reprobation of such customs is more frequent. If this be true, it is partly because liturgy is closely associated with doctrine and morals and the legislator is fearful of anything that might weaken dogmatic unity. It may be concluded nevertheless, that customs can abolish laws prescribed by liturgy. (Guilfoyle, "Custom," p. 121) — V. Rev. Paul R. Coyle, J.C.D.

Was there a mistake in the ordo for Sunday, Sept. 8 and again the following Sunday, Sept. 15, in the directions for Prime? We were directed to recite Psalm 117 but I felt that the ordo was wrong and recited the short Psalm 53. Now I have been told that the ordo was correct. P l e a s e , straighten me out.

The ordo was absolutely correct for both of these feasts of the Blessed Mother. They were feasts of the second class and on such feasts Matins, Lauds, Vespers and Compline are proper. The little hours take their psalms and antiphons from the current feria. In these two cases, the regular psalms of Sunday were the psalms to be used. Only on first class feasts would the short Psalm, 53, be recited as the first psalm of Prime.

What are the regulations concerning the recitation of the Dies Irae at Requiem Masses? Also tell me how many orations we may *recite and how many we* must *recite at the Missa Quotidiana.*

The Dies Irae must be recited or sung completely in the "Mass of the day of death or burial, when the body is present physically or morally; at the principal Mass on All Souls' Day (or lacking this,

the first Mass). In all other Requiem Masses, the Dies Irae may be said or omitted as the Celebrant wishes."

b) At the daily Requiem Mass (Missa Quotidiana) we are free to recite only one oration or the arrangement of the three orations as formerly.

There is still confusion among some of the priests about the new regulations for December 8, the feast of the Immaculate Conception. This year the feast falls on Sunday. What Mass do we say? Is there any obligation for the faithful to attend Mass on Monday, if we cannot say the Mass of the feast on Sunday but must postpone it until Monday?

The vigil of the Assumption has been transferred to December 7. This year it is true that the feast of the Immaculate Conception falls on Sunday, which Sunday is the second Sunday of Advent. The liturgy of that Sunday, which is privileged, takes precedence over the feast of the Immaculate Conception. Hence, the liturgy and the Mass of the Immaculate Conception are transferred to Monday, December 9. However, there is no obligation for the laity to attend Mass on Monday, December 9.

Could you inform me if the daily Mass of a Papal enclosure community is considered a conventual Mass. If so are the Leonine prayers said after Mass omitted or recited?

Father O'Connell in his treatment of the Mass states that "the Conventual Mass is the Mass sung daily in choir, as part of the Divine Office, in presence of the choir members at an hour and in a way laid down by the rubrics, in cathedral, collegiate and conventual churches." From this we draw the conclusion that if the community in the Papal enclosure is obligated to the Divine Office, then their daily sung Mass is a conventual Mass.

The same author states that the Leonine prayers *may* be omitted after a sung or solemn Mass or "after a low Mass which — like a Conventual Mass or privileged votive Mass, is celebrated *with a certain solemnity,* either intrinsic or extrinsic, so that it may be regarded as almost a solemn Mass, or as taking the place of a solemn Mass, e.g., the (low) Mass celebrated on the occasion of a marriage, or of the administration of Confirmation, or of a general Communion." Why not say them these days, since they are offered for the conversion of Russia.

I would like to place a permanent tabernacle at my side altar. I find that the tabernacle I have in mind will extend over the altar stone, since the altar is not too deep. Is it per-

missible to have the tabernacle partially cover the altar stone?

The law directs that the altar stone should be large enough to contain the sacred host and the greater portion of the chalice. If the tabernacle door has enough clearance and the sacred host and chalice are properly placed on the altar stone during Mass, we see no difficulty in placing the proposed tabernacle on the side altar.

Our parish is located in the rural area. We always have a problem of getting the faithful together when we have the Forty Hours' Devotion. Is it possible for us to have an evening Mass on the second day in addition to our Mass of exposition in the morning?

An evening Mass on the second day is allowed if the Ordinary or chancery office grants such permission. However, this Mass should not take place at the altar of exposition.

Recently I blessed some vestments at the Sisters' convent and after I finished, I discovered that the chalice veil and burse were missing. When I asked about them, Sister told me that it was not necessary to bless them. Is there any ruling about this?

Van der Stappen discusses this problem at quite some length and states that it is not of precept that the burse and chalice veil be blessed. However, he adds that usually they are included in the blessing that is given for the chasuble, stole, and maniple. The rubrics of the Missal expressly state that the following vestments used by the priest at Mass must be blessed: amice, alb, cincture, maniple, stole and chasuble.

Recently, I received word of the death of a fellow-priest. The following day was an ordinary double. I offered a Requiem Mass for him but wondered later what the regulations were concerning this.

We are instructed that on the most convenient day after receiving the news of a death at a distance one Requiem High Mass or one Low Requiem Mass may be said in any church, if it is not prohibited. This Mass is prohibited on all Sundays and Holydays of obligation, All Souls' Day, Feasts of the First and Second Class, Privileged Ferial Days, as Ash Wednesday and the Days of Holy Week and Privileged Vigils. So our inquiring Father was not out of order in offering the Requiem Mass as he did on the feast of an ordinary double.

We have Benediction of the Blessed Sacrament after the childrens' Mass on Sunday. Is it necessary for the celebrant

to go to the sacristy to remove all the vestments? Please, tell what is the correct dress.

If Benediction of the Blessed Sacrament is private (i.e., with the ciborium) the priest may retain all the vestments of Mass except the maniple, but he must wear the humeral veil over the chasuble. In giving public Benediction (i.e., with the monstrance) he must remove his chasuble and maniple and put on a cope. The cope will be the color of the Mass, provided that the celebrant does not go to the sacristy before Benediction. If he choose to go to the sacristy, he may remove all the Mass vestments and proceed to the altar with surplice, white stole, and cope. — Walter J. Schmitz, S.S., S.T.D.

Campion's 'Brag' To The English

Many innocent hands are lifted up unto heaven for you daily and hourly by those English students whose posterity shall not die, which, beyond the seas, gathering virtue and sufficient knowledge for the purpose, are determined never to give you over but either to win you to heaven or to die upon your pikes. And touching our Society be it known to you that we have made a league—all the Jesuits in the world, whose succession and multitude must over-reach all the practices of England — cheerfully to carry the cross that you shall lay upon us and never to despair your recovery while we have a man left to enjoy your Tyburn or to be racked with your torments or to be consumed with your prisons. The expense is reckoned, the enterprise is begun; it is of God, it cannot be withstood. So the faith was planted, so it must be restored.

BOOK REVIEWS

Fundamentals Of Catholic Dogma

by Ludwig Ott

B. Herder Book Co., St. Louis, Mo., 1957, pp. 523, $7.50

NO doubt many readers of THE PRIEST are already familiar with Dr. Ott's remarkably successful conspectus of dogmatic theology. It was first published in Germany five years ago, and it has already gone through a second and third German edition. The first English edition was published in 1955 and was exhausted almost immediately. The present edition embodies the many changes made in the second and third German editions. The English translation is by Dr. Patrick Lynch, and the editor is James Canon Bastible of University College, Cork.

Dr. Ott has done an excellent work of synopsis. Following the general lines laid down by St. Thomas he divides the whole field of dogmatic theology into five main sections: First, the existence and nature of God; second, Creation and the Fall; third, the Incarnation and Redemption; fourth, Grace, the Church and the Sacraments; fifth, the doctrine *De Novissimis*. The work is a development of the lectures given by the late Professors Rackl and Grabmann in their regular seminary courses. One may read it with complete assurance that here, in brief compass, one will find an accurate, scholarly and amazingly detailed presentation of the Church's teaching on the great, central truths of the faith. The emphasis is on positive rather than scholastic theology. Disputed questions are handled objectively: the problem is stated, arguments for and against the principal theories are given — and the matter is dropped. If we must synopsize theology, this is the way it should be done.

The book's appeal is — and will continue to be — to a wide circle of readers, or at least users. It will be of particular interest to seminarians who wish to review, in English, the matter which they are taking in class. The busy priest will find it a handy work of reference. It is, moreover, a book which can be recommended to the intelligent layman who wishes to have, in one volume, a scientific resume of the Church's dogmatic teaching. One hesitates to suggest its use as a textbook in college religion. The average student would find its format unattractive and its frequent use of Latin phrases rather heavy going. The college teacher, however, may make good use of it in outlining his courses and, perhaps, in preparing his lectures. There are excellent indices, both of persons and subjects, but the bibliographies prepared for this edition are disappointing. They are not intended to be exhaustive, but they could have been much more selective.

It is regrettable that more attention has not been given to

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modern adversaries, particularly to the work of men like Tillich, Bultmann, Niebuhr, etc. Barth is mentioned, in passing, for his views on analogy in connection with our knowledge of God and his strictures on infant baptism. It is unfortunate, too, that some of the classic scripture proofs have not been reexamined in the light of modern Catholic exegesis. Thus, for example, the argument for original sin drawn from Romans 5.12 is given without reference to Lyonnet's recent criticism of the traditional proof. The usual texts are cited from Scripture and the Fathers, but the need for brevity has made it impossible to do justice to the probative force of the arguments based on these texts, or to develop the corollaries which follow from the theses they establish. This is simply to say that to know Dr. Ott's book is to know the substance of the Church's dogmatic teaching and something of the sources from which it is derived, but it is not to know theology. — William Le Saint, S.J., West Baden Springs, Indiana.

The Accusing Ghost: Justice For Casement

by Alfred Noyes; Gollancz
London, 1957, 188 pages, $2.25

ALFRED Noyes, English Catholic poet and publicist and public servant, writes no poetry in this book. It is rather more like an act of public penance for his sins, or at least, his blunders in the Casement business.

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Book Reviews

In 1916, when the Irish patriot was arrested and tried and convicted and condemned and hanged for gun-running into the south of Ireland to arm the Nationalist Volunteers which had been recruited to fight only in Ireland and for Ireland, Noyes was an official in the Foreign Office. Like many another high-placed person, not all of them English by a great deal, he was shown what purported to be a handwritten diary of Casement's in which he gave explicit evidence of homosexual offenses, often repeated and long continued.

Like many another, Noyes believed in the authenticity of the document, and has even been accused of a large share of responsibility for its "judicious circulation," as a high official worded it, though Noyes denies a part in the circulation. But typed excerpts from the damning document, and some stray leaves of it, were handed around and served to undercut the current of public sympathy that swept over the world in behalf of Casement upon his condemnation.

Noyes here collects a heap of evidence that the thing was spurious, that whatever such material was found in Casement's handwriting — and some was — is certainly only a copy of another man's diary, that of a scoundrel Casement unmasked when conducting his celebrated investigation into the conditions of the rubber production in the Amazon Basin, after he had made his worldwide reputation in similar investigations in the Belgian Congo, for which pair of jobs Casement was publicly applauded and

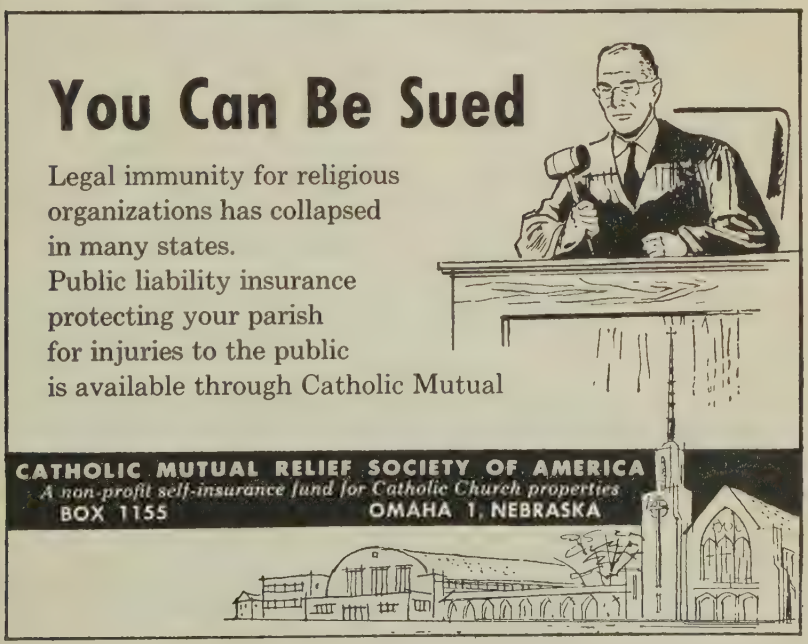
knighted by the British Government.

But Casement, when he was the execrated figure in the dock after his arrest for rebellion against Britain, arraigned for treason and so condemned to death, had to be discredited. And there a couple of prominent British officials, according to this body of evidence against them, played ignoble and dastardly roles. Noyes names Basil Thompson, head of Scotland Yard, F. E. Smith, Attorney-General, and Ernley Blackwell, legal advisor to the Home Office, as the principal villains in the miserable and monstrous plot to smear Casement and alienate public sympathy for a gallant figure. He must not, you see, be allowed to become an Irish martyr, such as Britain has always provided down the ages; he must be a discredited and damned man when buried in a prison-yard grave; and so, the plot, based on the diary.

Blackwell, says Noyes, was probably the mainspring of the plot; he arranged that the diary should be shown, "judiciously" as he said it, to the right people. Asquith, the Premier, for instance, told Walter Hines Page, the American ambassador, that he need not be particular to keep quiet about the thing.

'In Cold Storage'

But the British Government has kept quiet about it, after-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wards, in one sense, and that for forty years. The original of the diary, if indeed it still exists, is still kept in cold storage; no independent or disinterested student has been permitted to see it. The people concerned with its discovery and circulation at the time of the trial are guilty of disagreeing stories about the document. Basil Thompson has given at least four different versions, and there has been at least one added to his four; and no man to this day can claim that he saw the document, and inspected it closely, and found it to be Casement's own, and read in it Casement's own admission — boasts, rather — of unnatural sexuality, of almost daily occurrence, as one story has it, during the very time when he was living in close quarters with men engaged with him in the Peruvian investigation, so close that such performances could not have been kept secret. But there was no mention of anything of the sort in official reports or in private, till it became necessary to find some way to damn Casement, when a charge of treason was not enough to serve the purposes of his enemies.

To this day, the thing is hidden away, unless destroyed in the interim, in secret archives of the British Government. Noyes says, and his evidence will convince practically everybody, there can be only one reason for that official bureaucratic secretiveness: the document does not say what Casement's enemies alleged that

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it says. Casement was, therefore, the victim of not only faulty justice, but of a monstrous slander, and by plot.

One reads along through this closely reasoned and calmly judicial accusation in an atmosphere of unbelievable chicanery and deliberate lies and on the part of men allegedly great. Smith, the Attorney General, took advantage of his position to name himself prosecutor of the man whom he hated personally as well as politically. He put pressure on the Cabinet when he found a spirit of clemency toward the condemned man and threatened to resign — with proper acclaim from an aroused populace of course — unless the Cabinet kept hands off and allowed the sentence of death to stand. He had his way; it did stand, and Smith gloated over the ignominy and death of his victim, after he had interdicted, as he could in his position, the requested appeal to the House of Lords. He was, to use his own words, "delighted" with the outcome.

So Casement was condemned for treason, and it is significant to note that he never denied the facts; he did try to run guns into Ireland to be used in the cause of Irish freedom. But he did in the South of the island only what Carson and that same Smith had done, openly and blatantly and defiantly, in the North. How right Casement was when he remarked that the road they all took had different endings; his ended in the dock and the gallows, Carson's and Smith's in cabinet positions.

But Casement did deny that his acts were treasonable; he acted as

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a citizen of Ireland, for Ireland's cause; he owned no allegiance to England and owed none. But even if the wartime hysteria could be alleged as an excuse for the hanging of a man like Casement, there can be no extenuation for the slander and the smear campaign foully used against his good name. He died a devout Catholic, converted in the deathhouse.

Noyes very plainly means this volume to be the equivalent of the famous and effective J'Accuse of Zola in defense of Dreyfuss. One can only hope that some British Government soon will do one of two things: either publish the diary to the world, if it dares, or admit that the thing, as Casement's admission of homosexuality, is spurious. But that takes more decency and intestinal fortitude than most politicians can ever get. — F. J. Mueller, Blairsville, Pa.

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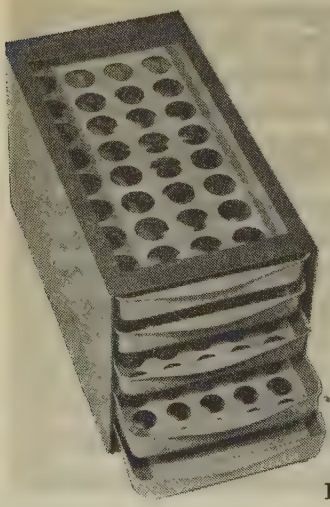

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Book Reviews

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In the audience at the time were two sisters, Mission Helpers of the Sacred Heart. They later said that their society had also recognized the same difficulty with high school religion texts and that the Mission Helpers considered the problem to be so serious that they were giving the compilation of a new series of texts top priority on their heavy agenda. As of now two books in the series have been completed.

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In the two books available the synthesis of the matter is logically conceived and topical transitions are smooth. Moreover the texts are rich with the clever devices for which the Mission Helpers are famous.

—Raymond Gribbin, Baltimore

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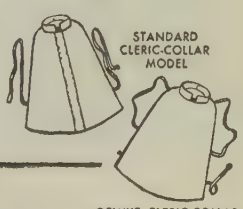

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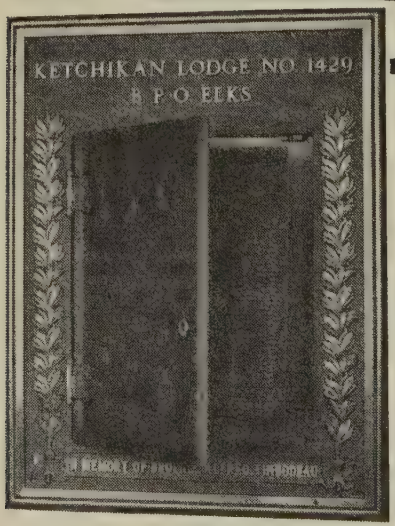
Social Security Provisions — The social security law provides regulations covering taxes for unemployment compensation, and taxes for old-age benefits, only the latter provisions of which are applicable to clergy. There is no coverage for unemployment compensation for clergy.

Who are eligible — Any Catholic priest, except religious with a vow of poverty, who has self-employed net earnings of $400 or more, may elect to be certified for old-age benefit coverage of the social security law. Priests who are employees of chancery offices, Catholic colleges, hospitals, convent chaplains, also may elect coverage if the institution or organization which employs them does not have social security coverage, or does not deduct old-age benefit payments from salaries or other compensation.

How to elect — A priest eligible for and electing to benefit from the old-age provisions of the social security law must obtain and submit an application form for a social security number. These forms may be obtained



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from the local post office or from the nearest office of the Social Security Administration.

What income is reported — There is a distinction in law between income to be reported for income tax and self-employment social security tax. Basically, the distinction rests in law between gross income and earned income. Earned income is salaries, wages, baptismal and wedding fees, Mass stipends, and any income earned from services performed. Gross income for income tax purposes includes earned income plus income from dividends, interest, rents, capital gains, or income from property and investments. Only the first $4,200 of earned income is taxable for old-age benefit and may be reported. The present rate of the old-age benefit tax is 3% of earned income, and will be in effect until 1960. Thereafter there will be a graduated rate increase in specified years, under present law, until 1975 and thereafter when the rate will be a maximum 6%.

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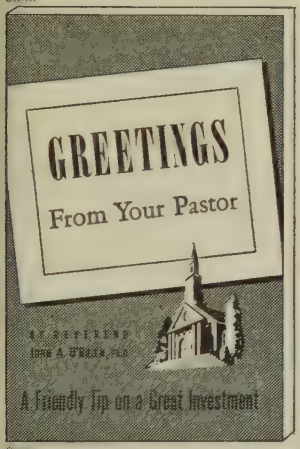

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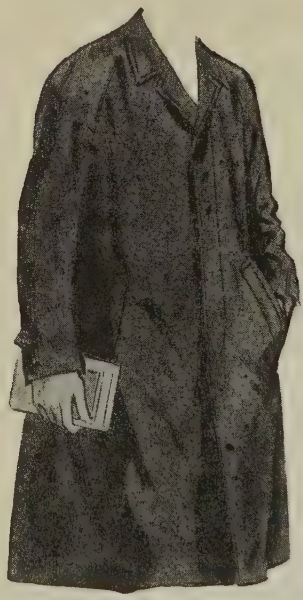

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Correspondence

Restoring Christ To Christmas

FEELING that many priests throughout the nation would be happy to know of the availability of the following Christmas ideas both for their Churches and their people, I would like to present a few suggestions that have been developed by the National Project, "Christmas is Christ's Birthday—Come let us Adore Him."

Our local committee has designed a 14 piece Nativity 'U-Build it Yourself' Cutout Set that may be used in or out of doors. The figures are two-thirds life size and in full color. These beautiful pictures are pasted on plywood by the individual and then cut out with a saw. It is a project in which the whole family or a sodality could become interested. We would be most happy to send more details to anyone who would write us in care of "Christmas is Christ's Birthday Committee," Chamber of Commerce, Davenport, Iowa.

Another idea that has been made available by the National Committee is the Nativity Scene for our nation's highway billboards. It is a beautiful picture of the Holy Family with the caption, "Christmas is Christ's Birthday — Come let us Adore Him." These are being displayed in many cities

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Correspondence

throughout the country. Information on these billboard scenes may be obtained from the Christmas Committee, 2579 N. 35th St., Milwaukee, Wisc.

I would be most happy to send information on the Christmas Project as it is carried out in our city. This will be our sixth year. The main purpose is to emphasize the true meaning of the great feast of Christmas.

Sincerely in the Christ Child,
Edward L. Lew
St. Ambrose College
Davenport, Iowa

Priests and Sacramentals

THE other night I was visiting a rectory when the Angelus rang. Conversation did not stop. It flowed even more brightly than before, for now the Fathers had to talk above the sound of the bell.

This happens in so many rectories. The Angelus is "for the people."

Also, in so many parish houses there are no holy water fonts. Apparently this, too, is only "for the people."

But don't we priests love these practices, also, and believe in them? and shouldn't we set an example for our people? or shall we one day become like the pagan priests of ancient Rome who used to smile and exchange knowing winks as they passed one another in the streets . . .

Respectfully,
Minimus

Illinois

A Correction

IN the August issue of THE PRIEST the following answer ap

peared on page 623: "Catholics are forbidden to read works on religion other than those *approved by the Church.*" I suggest that the wording should be: other than those *not forbidden by the Church.* The meaning of these phrases is certainly not the same. In other words, Catholics may read anything that is not forbidden by the Church; *approval* by the Church is not required.

Farther on we read: "Canon Law prohibits Catholics from reading books that treat of religious matters unless permission to read such books has been obtained from the proper Ordinary." But Canon Law does not require this. Canon 1399 prohibits: Libri quorumvis acatholicorum, qui ex professo de religione tractant, *nisi constet nihil in eis contra fidem catholicam contineri.* Provided our Catholic people know from reliable sources, e.g., a review in a recognized Catholic periodical, the word of a theologian, the statement of a confessor, etc., that a book written by a non-Catholic contains nothing against faith or morals, they are quite free in conscience to read such a book without seeking permission from any Ordinary. There are hundreds of such publications.

Entia non sunt multiplicanda sine necessitate. We must not invent obligations.

M. D. Forrest, M.S.C.
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Correspondence

beating about the bush in your September issue.

All I wanted to know was how the finite can be reconciled with the infinite in such an expression as "perpetual novena."

Father Herat's letter attempted to clear it all up, after several paragraphs of beating the gums and frothing at the mouth, by stating that he gets 40,000 people into his church for services every Wednesday. Ergo. Or Q. E. D. Or something.

Frigescens

'An Alternate To Limbo'

I JUST opened the September issue of THE PRIEST and turned immediately to Martin Benedict's article "An alternate to Limbo." I have always taught in instructions the notion of Limbo as a "theological conclusion," but I have also always explained the other "possibilities." Often one has to console mothers and fathers who lose babies through miscarriage or still birth. I had hoped to get some more helpful ideas from the article. The following points in the article surprised me:

1) That some have the notion that the Blessing after childbirth is in some way a purification of some legal uncleanness. True it was a Jewish notion and requirement for that purpose, but I have never heard a Catholic express such a notion about this blessing. But if the idea is around, the author did well in bumping the notion real hard.

2) "Theologians" seem to be sinister people in the tone of the article. "One can differ with theologians in these matters, provided one has reasons as good as theirs

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for maintaining their conclusions." — In such matters surely it isn't "Theologian vs. Non-theologian," for were it thus, there's hardly an argument; but rather "*doctores* scinduntur," (Martin Benedict is himself an S.T.D. Hence, perhaps, his great respect for the genus. — Ed.)

3) The author states as the Catholic position: "On the other hand, one is *excluded from heaven only for* grave and unforgiven and unrepented personal sin." — But that is not the approach the theologians use, I think. Rather: on one hand no one *can* enter heaven without the life of sanctifying grace (whatever may be the reason for not having grace); and on the other hand, one is *condemned to hell only for* grave and unforgiven and unrepented personal sin. And this is different from the way the author put it, different not only in the way it's said but also in what is said.

4) Perhaps I'm revealing my own ignorance, but faith is required of an adult and not of an infant for baptism. In the infant's case, as there is not the use of reason, there is no question of actually believing either of oneself or through another. The Church does not supply the faith of which the child is incapable, but rather takes away original sin and gives the life of grace with all the infused virtues that come with it. No obstacle is placed by the infant, so the Baptism has its effect, "ex opere operato."

Happiness In Limbo

5) It further seems that the idea of the happiness of the child in Limbo, as theologians describe it, is hardly reflected by the author.

The happiness of the child will not be just the negative "never knowing what it is missing" plus some positive "natural" joys, like seeing birds, hearing sweet music, and eating ice cream—pardon me, the author did not say that — but what really does he understand by the happiness of the souls in Limbo? Man is made "a little less than the angels," he has marvelous powers of mind and heart, made in the image and likeness of God. In Limbo the child will know and love God with all the powers of his mind and will. He will be supremely happy, with all the happiness that the human spiritual soul is capable of. This happiness will come chiefly from knowing and loving God. Yet it will be with the natural capacities of the soul, and not with the supernatural capacity that is given us with supernatural life, and which is the happiness of those in heaven. Again, there would be slight consolation in "just never knowing what they have missed." Annihilation would be about as consoling.

And who is to say that mother will never know the child in the next world? Do the theologians say that? At least I think there is nothing contrary to doctrine to imagine that the mother and father will *know of* their child and its happiness, and that this will be an additional cause of happiness to themselves in heaven. Also the child will know of its parents and be "eternally grateful" to them for giving it the chance to live and for the eternal happiness that it will then be enjoying which they made possible to it.

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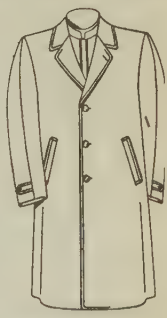

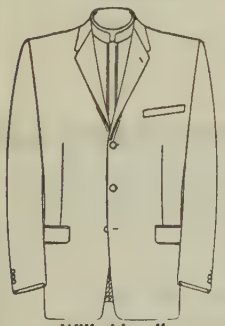

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Correspondence

I'm sorry to take so much exception to the article. Much in it I like (really!). Only I don't think that the author adequately expressed the usual understanding of Limbo. Even in the way it is usually explained, it's really not so unattractive and it's fairly easy to explain to non-Catholics and to parents who have lost an unbaptized child. Both find the explanation reasonable and "consoling." In instructions, I touch on the various "other possibilities," including one not so consoling and not touched on by the author: that God *could* miraculously give the use of reason to the souls of such infants before they die, present them with some test, and then reward them with heaven or punish them with hell depending on the choice they made. Theologians do mention it as a possibility but suggest no probability for it. It's one of those things where "only God knows and He won't tell." It's quite nice enough to leave it up to an all-loving God, whose Son loved us so much and so desired our salvation that He died for us. I have two sisters and a brother that He gave heaven through infant baptism. I have three other sisters or brothers (?) that mother says she lost through mis-carriages. I don't know if they got baptized or not. I shall have to wait till heaven (please God) to find out where they are. If it is Limbo, and not the supernatural happiness of heaven, that itself will be wonderful.

Sincerely yours,
Parochaus

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Seeks Information

A REFORMED minister of our town, who is a good friend of mine, has asked me to learn the value of two old books in his possession and to see if anyone is interested in buying them. I don't know any better place than your interesting column to find out. Following are the titles:

"England's Conversion and Reformation Compared; or the Young Gentleman directed in the choice of his Religion," first American edition, published in 1813 at Lancaster, Pa., by Jesse Kendall. (Complete, but well worn)

"Aufblick zu Gott," a book of prayers and meditations in German written by Carl Eggert and published in Regensburg, Germany, in 1845 by Verlag von Georg Joseph Manz. (Very good condition)

I would appreciate hearing from any reader who can furnish the above information or who is interested in their purchase.

Yours fraternally,
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Correspondence

why Pete Scanlon was never made Bishop, etc.

Well, to my horror, I was appointed this man's assistant. I must sit alone with him at meals, completely at his mercy. By now I have learned the automatic response, the non-committal grunt whenever a pause indicates a response of some sort.

Intelligent conversation with any superior is, of course, impossible. It's all one-sided. They must have it their own way. That's the Fourth Commandment. They always win. But with this bird there is no conversation at all. It wouldn't be so bad if he would only let me go when we have finished eating, but tonight was typical. He held me captive for 55 minutes after supper was finished.

Just to try him out tonight, I didn't even grunt, and he talked non-stop for 30 minutes. He has arms on his chair and I don't. I sit there half-stupefied by the hot winds fanning my face. I pick my teeth and then I pour another cup of coffee, but sooner or later you run out of teeth and you can absorb only so much coffee. Then I start dozing and when that happens I begin to sway. I am afraid that some night I am going to fall off the chair and then I shall break my neck, a martyr to the priesthood. They never explained this particular hazard to us before subdiaconate.

He's a wonderful guy but he talks too much. Would all pastors reading this please examine their conscience on the subject, and pray for

Yours truly,
Patientissimus

Pennsylvania

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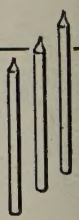

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